The Womens
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THE CHURCH OF CHRIST IN THE PUNJAB.

"These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb." Rev. 7:14.

"Come hither, I will show thee the bride, the wife of the Lamb." Rev. 21:9.

A Fore-Word to the India Number.

BY THE EDITOR, MRS. E. L. PORTER, RAWALPINDI, INDIA.

I SUPPOSE most people have seen a picture of the Taj Mahal in Agra—that building of rarest beauty and the great emblem of an undying love. Come with me and we will go to the garden in which it is situated. It is a dark night, and through the shadows we can but dimly see the gleam of the white marble. But wait a little—slowly the darkness lifts, the clouds disperse, and the moon rises disclosing first in dim outlines, and then in greater radiancy the exquisite beauty of the building.

In India—the country which owns with pride this "poem in marble"—there is also being built another temple—a poem in living souls. The difference between the two is great. The one is resplendent? Yes—but with the coldness of death; the other is glorious, with a glory that hath not yet been revealed fully, and instinct with life. The one is complete, carnal, dead. The other is unfinished (we know not yet what it shall be) spiritual, alive. Yet in one particular there is a resemblance. The Taj was built to commemorate the love of a husband for his cherished and beloved wife. The Church is being built, a house not made with hands, eternal in the heavens, a monument to the undying love of the heavenly Bridegroom for His bride.

As we come to view this temple we are conscious again of the darkness all around—dense, thick darkness—darkness that may be felt, which is palpitating with the unspeakable things that go on in it—the darkness of heathenism and idolatry, of atheism and devil worship; but out of this darkness the Church is rising up in all her purity. At some points the outlines are dim, almost fading away in the darkness—with very little visible line of demarkation. At other points the outlines stand out clear and distinct with strong, high lights, reflected from the light that shines from the great white throne itself.

"The house that is to be builded must be exceeding magnifical, of fame and of glory throughout all countries.'' 1 Chron. 22:5 and ''The glory of this latter house shall be greater than that of the former, saith the Lord of Hosts'' in Haggai 2:9. There are some who do not see the magnificence of the building whose eyes are holden so that they see more of the defects and blemishes than of the beauty. I would remind such that it is impossible to judge of a building while only seeing it in the process of erection. Many defects, many blemishes, many things which are incomplete may all come under criticism at such a time. To get an idea of what the building must be such a one must consult the plans—the mind of the Master Architect. Many of us are all too prone to see defects and blemishes—let us remember the building is not yet complete, but one day it will stand out in all its beauty, exact in every detail, according to the plan designed by the Master Architect. While now we can see perhaps only a pile of bricks here, mortar there—all apparently in disorder—let us keep in our mind's eye the completed building, true to scale, true to plumb line, beautiful in finish, as we shall see it some day, and then work on never doubting of the ultimate result.

The Bishop of Lahore, on speaking on this subject at the Sialkot Convention last year, used an illustration that was touching in its pathos, and makes one stop and think of the broken bricks lying on the highway of life. He said he knew a road in Lahore along which were carted all the bricks that were used in building in that city. The bricks were burnt ready for use, some in beautiful public buildings, others for lowly homes or substantial business houses. All were intended and made ready for use in a building. Most of them reached their destination and were put to their intended use, but quite a few fell on the road by the way. There they lay, not only useless, but a source of danger to traffic on the road. Thus some souls fail to reach the goal. They fall by the way—Mohammedans who have professed Christianity and then recanted, Hindus who could not stand the fierce persecution of those of their own homes. They lose their place in the temple, and not only suffer loss themselves but are a source of danger to others.

It is to view this temple, the Church of Christ in the Punjab, rising up out of the darkness of heathenism, that we invite you, in the pages of this Magazine. If, in looking, you fail to catch the beauty, we pray you to consult the plans of the Master Builder. And we ask that you will look with sympathy and interest, and with holy fear, for the place whereon you stand is holy ground.

The Bible uses another simile to express the relation of the Church to Christ. She is called His bride. At once there rises up before us the picture of a bride in her shimmering robes of purest white, and over all a veil of transparent softness covering as with a Cloud her virgin purity. Besides this, the orange blossoms are intimately connected with our associations of a bride, and we are reminded of the breath of this sweetest of flowers as it is wafted to us in the warm fragrance of an Eastern Springtime.

For expressing all that is pure, chaste, fragrant, joyous, and of delicate charm surely no more fitting simile could have been chosen by the Holy Spirit. Do I hear you exclaim, ''And is this what you would have us believe of the Church in India?'' Yes, dear friends, for our Lord has espoused her to Himself, and we His servants are endeavouring to "present her as a chaste virgin to Christ," or, "that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."

Do we say then that her garments are now without spot? No, decidedly, we are all too conscious of the big black spots which at times stain her virgin purity. Without wrinkle? No, the wrinkles are often in deep folds, as her robe of righteousness has been carelessly folded away; but still she is glorious—glorious as to her final perfection of purity, and potentially glorious even now. We would have you know many in the Indian Church, "called to be saints," whose lives shed fragrance on all around them, reminding us of the warm breath of the orange blossom whose home is in the East; of others over whom the bridal veil falls in cloudlike softness, revealing rather than concealing the Christlike spirit within. Of others whose characters are clothed with the radiant brightness of the bridal robe; and we would bid you prepare with them to sit down at the marriage supper of the Lamb.

A bridal whether in Eastern or Western lands is always associated, too, with the idea of music. So with the temple service. Thus, uniting the two similes or types, we get the music of the grand hallelujah. So whether it be here in the earthly house of this tabernacle that we sing "The Lord's my Shepherd, I'll not want," or, joining in the grand processional around the throne we sing, "Lift up your heads O ye gates, and be ye lifted up ye everlasting doors and the King of Glory shall come in," it is only in praise to our God that hearts' longings can be satisfied.

As it was in the dedication of Soloman's temple, "It came to pass as the trumpeters and singers were as one to make one sound to be heard in praising and thanking the Lord, and when they lifted up their voice with the trumpets and cymbals and instruments of music and praised the Lord saying, For He is good; for His mercy endureth forever that then the house was filled with a cloud, even the house of the Lord * * * for the glory of the Lord had filled the house of God," so will it be when the King's daughter "all glorious within," is presented to the Royal Bridegroom, and He can say of her, "Thou art altogether fair, there is no spot in thee;" and the glory will be complete when all who have been redeemed by His blood out of every kindred and tongue and people and nation stand before the throne, clothed with white robes and with the palms of victory in their hands, and sing the new song—the song of Moses and of the Lamb.

AND THEY THAT BE WISE SHALL SHINE AS THE BRIGHTNESS OF THE FIRMAMENT AND THEY THAT TURN MANY TO RIGHTEOUSNESS AS THE STARS FOR EVER AND EVER.

—Dan. 12:3.

A GROWING CHURCH.

By Mrs. J. A. McArthur, Sargodha, India.

"The little one shall become a thousand, and the small one a strong nation: I, Jehovah, will hasten it in its time." Isa. 60:22.

ONE WHO reads of the beginnings of our Indian Church must be impressed with the faith and wisdom and patience of its founders. Dr. Gordon, in speaking of the faith of Mrs. Gordon and himself before coming to India, spoke of it as a grain of mustard seed. We, who realize something of the difficulties to be removed before the foundation for a Christian Church could be laid in this heathen land, think of it as the kind of faith that could remove mountains and cast them into the sea. The wisdom of our Church's founders must have been that asked of the Lord Who giveth to all men liberally. And as they worked and waited quietly without much encouragement either from America or India they must have learned "Let patience have her perfect work." We give much honour to those who laboured before us, and we rejoice in building on the good foundation laid by them. Without this sound foundation "A Growing Church" would not have been possible. We know it was not by might nor by power but by His Spirit working in the beginners of our Mission and later through their converts that this foundation has been laid.

Dr. and Mrs. Gordon and Miss Gordon reached India in 1855 and began work in Sialkot. In October, 1857, the first two converts were baptized. What a great joy must have been in those missionary hearts that day over those converts, the first fruits. We must notice, too, that one of these converts was a high caste Hindu and one an outcaste. These two extremes being baptized together in the very beginning of things shows that the foundation had to be broad—a Church was to be started that would not be for one class of people, but for all. Though there were only these two baptisms in those months to show the people in America that work was being carried on, yet Dr. Gordon tells us of a daily bazar preaching in the city of Sialkot, and of the Gospel being preached in many villages, and that hundreds of religious books and portions of the Bible were being distributed.

There was also the nucleus for a Theological Seminary, an orphan school, and a school for non-Christian boys. A class for the instruction of enquirers was being held. Thus patiently and beside all waters was the Word of God being sowed. "My Word shall not return unto Me void." Day after day men and women went out into the highways and byways scattering the leaven of the Bible, and the leaven did its work. One of our first high caste ministers received his first awakening through the reading of the Gospel of Matthew. There are many Gospels today hidden away that are being read when no one is around to see. What a big part this sowing of the Word had in the beginning of our Church. It is the "sure foundation" on which the Church in India has been laid.

With such a foundation no wonder the numbers increased rapidly. Let us look at the figures.

1855—	work begun.
1857—	first two converts.
1865—	35 converts.
1875—	153 converts.
1885—	2,136 converts.

1895— 6,582 converts.
1905—11,159 converts.
1915—32,307 converts.

We have now a total Christian community of over sixty-one thousand, including this 32,307 members, and the children and those under instruction. First the number a nought, then the number represented by one figure, then two, later three, then four, and now it requires five figures to express the number of our Church members. In the last ten years the number nearly trebled itself. God surely has been working in India. "Jehovah will go forth as a mighty man." And these figures do not show the *redeemed* ones. No accurate number can be given, but there must have been more than five thousand who have gone to join the Church invisible, and who are now rejoicing before the Father.

"Lengthen thy cords and strengthen thy stakes." The cords *are* being lengthened. In the beginning there was only the Sialkot congregation. One after another, congregations have been formed until now there are sixty organized congregations. There is a Synod with its Presbyteries in which proceedings are carried on as in America. The Gospel was first given in Sialkot and a few nearby villages. Now there are Christians in 1,506 villages and cities under our jurisdiction. Surely the leaven is working. Instead of the two or three to preach and teach there are now 504 Indian Christian workers—43 of whom are ordained ministers. But these 504 are not all who are giving the Gospel to the heathen. From a village one man was baptized. He returned to his village where there was not another Christian. The next time the missionaries visited that village several others were ready for baptism. We went to a village where there was only one Christian and that one a woman. But we found a bunch of women singing Psalms. They had been taught by this one woman.

Her stakes are being strengthened. How?

By the 141 Sabbath Schools with a membership of 5,833.

By 33 Young People's Societies with 827 members.

By Women's Missionary Societies—there are 29 of these, and regular Presbyterials are held each spring.

By the 4,548 Christian children who are being taught in Christian schools.

A SELF-SUPPORT PASTOR AND FAMILY.
Rev. Mulaim-ud-Din. His wife was educated in the Pasrur School, and is one of the girls rescued from the famine.

Ten years ago we rejoiced over the 2,263 Christian children in our schools and now our hearts are full of joy as we learn this number has doubled. When these 4,548 educated Christian boys and girls get to be leaders in our Sabbath Schools and Women's Missionary Societies we hope for bigger things. And we will find greater progress because of these sons and daughters who can read their Bibles.

But figures cannot show all the growth of our Indian Church. Let us test it by a plumb line—the plumb line of the Spirit. You have read of the faith of Kanaya, the Meg convert, and of Padri Jiwan Mall, a Hindu convert, who endured much persecution for the sake of the Master; and of Padri Labbu Mall and Mallu Chand, pioneers of self-support, but there are many whose names the American church will never hear whose faith is strong.

In a village away out in a district where the Christians had few opportunities the Christian men of the village were taken on a false charge to prison. The missionaries went to the village expecting to find the women sitting idle, weeping. Arriving at the village they found the women going about their work as usual. These women said to the missionaries, "It will be all right. We have prayed about it and God will take care of our husbands." These were common village women, not able to read and with scarcely any opportunity for learning. There are many such whose names are written in our registers only to be forgotten among the hundreds throughout our districts. But these are all known to the Father and because of them the Indian Church is more precious in His sight.

Our Christian Church is growing in purity and holiness. A Christian girl said to me, "Many little things I did not before think were wrong, now seem very evil to me and I have to put them away." The Lord is opening blind eyes and softening hard hearts so that as they see the holiness of the Father they also recognize sin. There are a lot of Christians in Gallotiya. Some heathen women said to us one day, "We used to hear the people of this village quarreling and giving abuse but now we never hear it." We heard this remark also, "That man is a Christian, he does not lie." "Come out from among them and be ye separate." Our Christians are being separated from the heathen because of better lives.

And what a volume of prayer goes up daily from the Indian Church. This surely must be sweet incense to the Father. I know of many in our Church who would not think the day complete without the quiet prayer time. In many homes family worship is held. Where no member of the family can read, a verse apiece is sometimes recited and there is always the singing of a Psalm.

In a recent Presbyterial we divided into groups for the evening worship. After singing and a little talk I asked that all who wished would lead in prayer. There were perhaps fifteen women in that group and nearly every woman prayed. We have men and women in our Church in India who are poor in this world's goods, but they are enriching and advancing the kingdom through their prayers.

Around about us here in Dharmsala hill station there is cholera. Yesterday on awakening I heard the sound of drums, the clapping of hands and the noise of many voices. I asked a Hindu what it meant. He said, "It is the playing before the god that the cholera may stop." In our district last season there was plague in many of our villages. Our Christians gathered together and prayed to the One God for relief. Old superstitions and customs are being done away with. Charms are being thrown away. Altars to Bala Shah (the god of the Chuhra) are being leveled to the ground and our Christians are building their own churches.

God is working in India. The people are advancing—the Church is growing. "Lift up thine eyes and see." "Then thou shalt see and be radiant, and thy heart shall thrill."

A MISSIONARY CHURCH.

I. Home Missions Supported by the Synod of the Punjab.

By Miss Mary A. Lawrence, Rawalpindi, India.

IN THE year 1907 a request came to the Synod of the United Presbyterian Church in the Punjab, from the National Missionary Society that some territory be given to them for the evangelization of which they might assume the responsibility. The National Missionary Society is an independent organization, composed entirely of Indians. Their work in the Punjab is connected with the Church of England.

This request from the National Missionary Society was given into the hands of a special committee appointed by the Synod, and at a called meeting the committee reported that for various reasons they did not deem it advisable to give territory in our midst. The request, however, aroused the Synod to the great necessity for beginning aggressive missionary work under its own direction in order to evangelize the territory held by the United Presbyterian Church, large portions of which were entirely unoccupied.

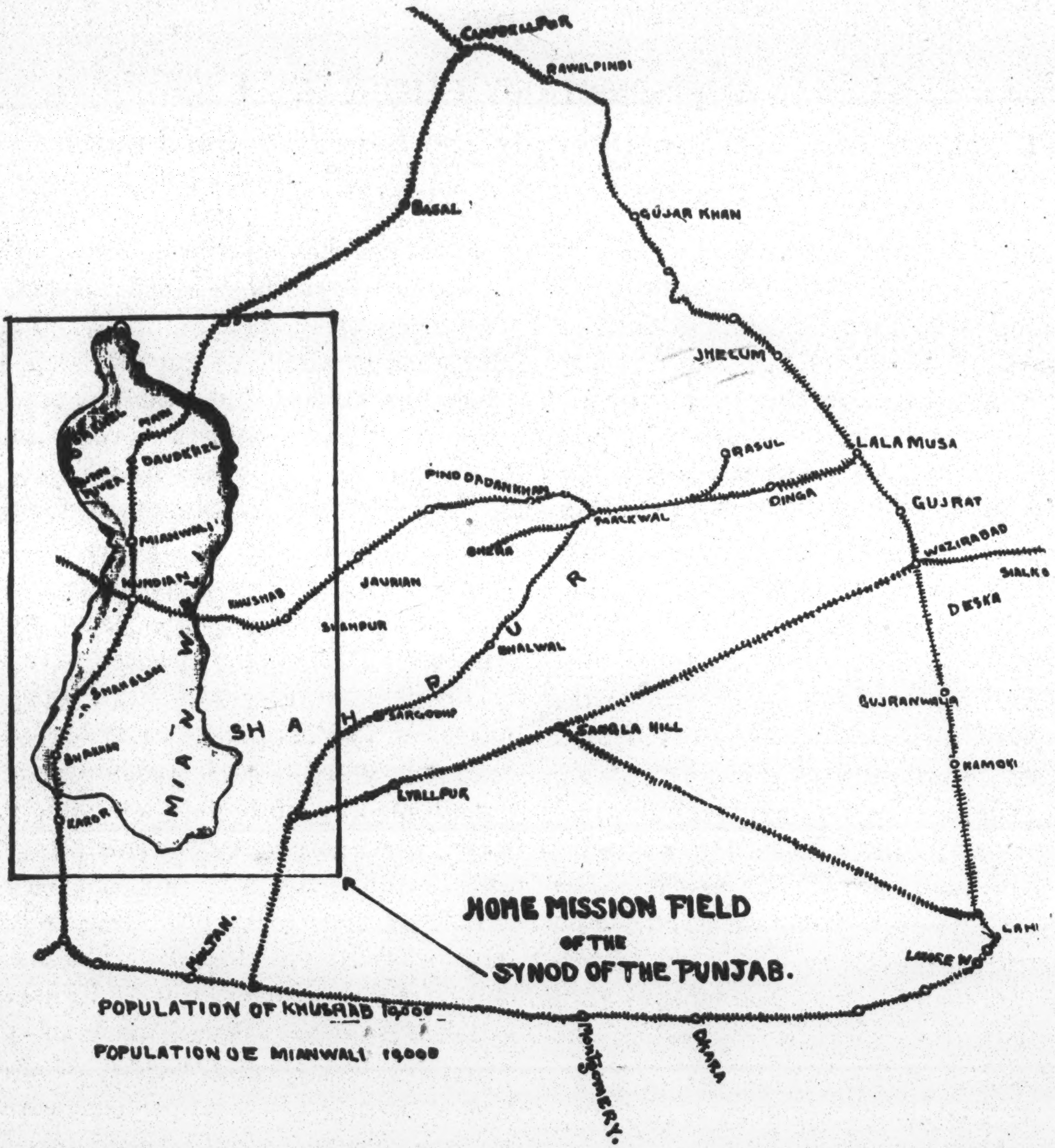
A Home Mission Board was therefore appointed consisting of five Indian members, and a Home Mission Secretary was chosen. A very solemn spirit came over the Synod for this was by far the most difficult undertaking ever attempted by the Indian Church.

The first difficulty that confronted the Synod was the appointment of Home Missionaries to man the field. The territory was in the "regions beyond." The going there meant that the Home Missionaries would be cut off from all Christian society; they would have to bring up their children among non-Christians or send them back home to be educated. It was as difficult for the young Indian minister to accept the Home Mission work in this field as for the foreign missionary to come from America to India. Great hopes were set on the first ones elected for this difficult work but they failed to stand the test, and the Synod was disappointed and discouraged. Funds were accumulating while Home Missionaries were waiting to be found.

In November, 1908, the Rev. Nathu Mall was appointed Home Missionary and he with his family went to Khushab, a tehsil in the western part of the Shahpur district and began the first Home Mission work supported entirely by the Synod of the Punjab. In December, 1908, Aboul Karim, a young Mohammedan convert, joined Rev. Nathu Mall in Khushab. Later, Kabli, one of the girls who had been rescued by our mission from starvation during the great famine, became the wife and very efficient helper of Abdul Karim.

The population of the Home Mission field at Khushab is about 10,000.

Khushab city is a railway junction and among the railway employees were found a small Christian community who were ministered to by the Home Missionaries, though their work was chiefly among Mohammedans.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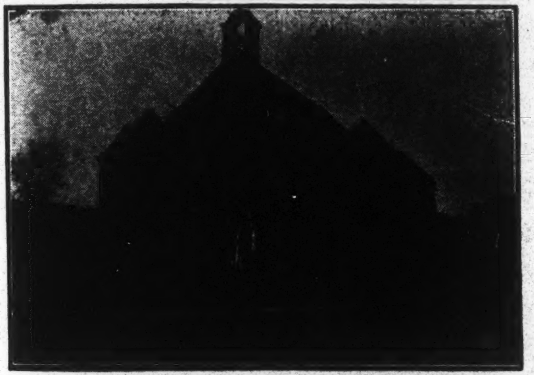
LAHORE N
HOME MISSION FIELD
OF THE
SYNOD OF THE PUNJAB.
POPULATION OF KHUSHAB 10,000
POPULATION OF MIANWALI 10,000
MONTGOMERY.
OKARA

In 1910 Rev. Yusuf was sent to open up work in Mianwali, a large civil district to the west of Khushab, also with a population of 10,000, most of whom are Mohammedans of the fierce Pathan tribe. Abdul Karim was also transferred from Khushab to be Rev. Yusuf's assistant.

Rev. Yusuf has given many evidences of his suitability for the place and the work. He is humble and yet self-respecting. He is courteous and kind to all classes of people and is respected by all. Coming from the lower classes himself, yet Jesus Christ has made him a man among men. He uses two methods of reaching men. One is a library and reading room, which soon became so attractive to the educated men of the town that the Hindus, Mohammedans and Arya Samaj each opened a library to counteract its influence. Still many men continue to come to read and have quiet talks with

Rev. Yusuf about the religion of Christ. Many portions of the Bible in different languages have been sold. The other method, of course, is the preaching of the Word.

There are about fifty Christians in Mianwali, and services are held regularly with them. During the cold season Rev. Yusuf makes frequent trips into the district. During these trips he follows the command of our Lord to His disciples, to enter into a house and there abide if the master of that house will receive him.



CHURCH AT LYALLPUR.

In February, 1915, two Mohammedan men were baptized in a large town in Mianwali district. Others of the family were wanting baptism but the persecution these two had to endure caused them to hesitate. The Mianwali district of the Home Mission field has thus far proved the most encouraging.

The Rawalpindi district missionaries visited Rev. Yusuf and family in 1913 and again in 1915. Each time the journey was made from Campbellpur, 110 miles, by rail. (See map of Home Mission field). The last time they went they found a little daughter of Rev. Yusuf's, lying very ill with tubercular spinal trouble. While it was very evident she could not recover and they were far from friends and relatives, neither was there any graveyard for the Christians where they might lay the precious body, still they uttered no word of complaint, but rejoiced rather that they might enter into suffering for Christ's sake.

The Synod has found great difficulty in maintaining its Home Mission work. One of the difficulties is the training of a Secretary who can keep the whole church interested in the work of Home Missions, and keep the treasury supplied with funds. The church in the Punjab is poor, very poor. The people are uneducated and cannot be reached by periodicals which would keep the work of the Synod before them. Large communities are not even organized into congregations consequently there are no pastors to keep the membership of the church in touch with the Synod's efforts.

The Home Mission work is not large and the workers labour under many difficulties, still this is Christ's plan for carrying the good news of the Gospel to the unsaved. "Go ye into all the world and preach the Gospel to every creature and lo, I am with you alway even unto the end of the world."

In addition to the Home Mission work of the Synod to which all the church contributes, there are four congregations each of which has its own Home Missionary who works under the direction of the pastor and session. Sometimes the field is a part of the city which the pastor cannot visit, and sometimes it is a circle of villages about the city for which the congregation feels a special responsibility. Some of these local Home Missions have proved very successful and new congregations have been formed from them.

When remembering the Home Mission work of America before the throne of grace, do not fail to mention the humble workers in the Home Mission fields of the Punjab.

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II. The National Missionary Society.

"O Thou True Light, that lightest every man coming into the world, reveal Thyself, we humbly beseech Thee, in all Eastern Nations to be the Way, the Truth and the Life. Purify and enlighten Thy Church in India that she may reflect Thy Glory. Bless especially our National Missionary endeavours, and give us grace to fulfill Thy purpose of love. Make beautiful upon the mountains the feet of those who publish the Gospel of Peace. Speak, Lord, to Thine Indian people, whom Thom hast loved from of old, that they may hear Thy voice and obey Thy will and become Thy salvation unto the ends of the Earth, Who lovest and reignest with the Father and the Holy Spirit, ever one God, world without end."

PRE-NATAL HISTORY.

In making a study of the unoccupied fields of India from the Government Census Reports of 1901, supplemented by letters sent to missionaries in all parts of India, the fact was evident that after allowing for large increase in missionary work throughout this generation there would still be 100,000,000 of people in India beyond the utmost reach of all existing missionary agencies. How then, were these 100 millions, or one-third of the people of India, to be evangelized? The first thought was to look to the missionary societies of Europe and America, which have already undertaken the evangelization of some two-thirds of the country. Letters were written to them asking them if they could open new missions in these unoccupied districts, or if that were impossible, whether they could favour the attempt being made by Indian Christians themselves to undertake a forward movement for the evangelization of their own country. The replies received from these societies indicated that there was such a shortage of both men and money, from nearly all the Foreign Societies, that they could not undertake in the near future any new missions.

The Indian Church stood face to face with the problem—100 millions of Indians could look only to the Indian Church for any possible hearing of the Gospel of Jesus Christ in this generation. Other generations may or may not be true to their trust. These 100 millions now living could look only to us, and we Indian Christians of this generation, must preach the Gospel to our own generation if they were ever to hear the Gospel.

This conviction gave birth to the thought that it might be possible to unite the one million Protestant Christians of India in an organization that should aim at the evangelization of the unoccupied tracts in this great land. The plan was presented to representative missionaries—more than a hundred of them—in all parts of India. Letters were also sent to more than two hundred leading Indian Christians in the different parts of India. The results of this consultation were so encouraging that invitations were sent out to all those who had responded favourably, to meet at Serampore for final deliberations.

The Meeting at Serampore.

On the 24th of December, 1905, the delegates began to assemble at the old Serampore College. A better place could not have been selected for the purpose. Hallowed by its historic missionary associations, and beautifully situated for prayer and undisturbed thought, the great library of William Carey seemed to lend itself in every way for the solemn deliberations of the select company assembled within it, each one animated with a subdued enthusiasm for God and country. The gathering was unique. The men came from the seven great political divisions of India and the Island of Ceylon, speaking eight different languages and representing five different denominations. A great spirit of harmony characterized the whole proceedings. It was palpably felt that their common Lord was in the midst of the gathering and the unity that was felt there was an earnest of that which has been manifested thenceforward, when the sons and daughters of India, irrespective of varying language and denomination, racial and social traditions, have united together as members of one body engaged in a common warfare against the united forces of evil that reign in this land.

Many difficulties loomed large before the conference: the poverty of the community: its divided condition, rent to pieces by denomination, language, caste and distance: the utter inexperience of its leaders for the conduct of such an organization: the disinclination of the men of talent to offer themselves for God's service.

These and similar difficulties weighed heavily on the minds of all present. Much thoughtful prayer and earnest searchings were the result. Three days were thus spent in deliberating on the possibility of an organization, and if possible, on the nature of the constitution that it should have. Finally, after a season of prayer, the constitution was adopted at the Old Pagoda, made sacred by the prayers and tears of the saint, Henry Martyn. After its adoption the small company knelt down and committed the new society to God, solemnly dedicating themselves to pray and live for India's regeneration.

The gathering was indeed unique. The Lord was there and in Him the foundation was laid for an indigenous missionary movement, uniting all the Christians of India, Burmah and Ceylon. In the historic library of William Carey the small band joined hands before separating and sang, each in his own language, and all with full thankful hearts, the glorious Doxology. Not a few were affected as they sang the farewell song. The assembly disbursed in silent prayer for God's divine approval and mighty blessing on the "National Missionary Society of India."

Constitution.

I. Name. The Society shall be called the National Missionary Society of India.

II. Object. The object of the Society shall be to evangelize unoccupied fields in India and adjacent countries, and to lay on Indian Christians the burden of responsibility for the evangelization of their own country and neighboring lands.

III. Membership. All Indian Christians who contribute annually to the support of the society and agree to pray for its work shall be *members*.

All others in sympathy with the object of the society and contributing to its support shall be *honorary members*.

IV. Organization.

1. The affairs of the Society shall be under the direction of a *Council* composed as follows:

(a). Four Indian Christians representing each province elected by the Council holding office on the 31st day of December.

(b). One Indian Christian appointed by each of the larger organized bodies of Christians in each province.

2. An *Executive Committee* shall be appointed by the Council consisting of fifteen members—one member representing each province, and the rest residing

in or near the executive centre. They shall meet regularly to transact business and to carry out the policy of the Society. They shall have power to appoint annually, if necessary, three additional local members to serve with them.

3. An *Advisory Board* of experienced European workers representing the various Foreign Missionary Societies shall be appointed by the executive, who may be called upon for advice regarding the affairs of the Society. The Advisory Board shall appoint three of their members residing at or near the executive centre to serve on the Council and Executive Committee.

V. POLICY.

1. The Society shall appoint only spiritual men as workers.

2. Each member and worker of the Society shall be loyal to his own church.

3. The Society shall endeavour not to conflict, but to work in harmony with existing missionary societies.

4. There shall be no solicitation of funds outside of India.

(N. B.—Other details of the constitution have been omitted).

A REVIEW OF THE WORK OF THE SOCIETY.

By K. T. Paul, Esq., General Secretary of the Society.

The National Missionary Society of India was organized on Christmas day, 1905. It has two objects in view: (1) To lay on Indian Christians the burden of their responsibility to evangelize their country: and (2) to evangelize unoccupied fields in India and adjacent lands.

It attempts to discharge the former task by means of travelling agents who have among them, now covered practically the entire country at least once, and some parts of it, like the Punjab and Madras Presidency, several times. Over 400 branches have been organized to conduct regularly missionary meetings, so as to conserve and foster the newly awakened sense of responsibility. As a further means to the same end, six journals—one in English and five in the chief vernaculars—are issued, and they bring the message month by month to 7000 homes in the land. It may be an indication of the effect of this branch of the Society's work to note that nearly Rupees 40,000 have been given by the by-no-means well-to-do Indian Christian community for the evangelization of their country. Another piece of evidence is in the unsought testimony of Rao Bahadur G. T. Vurghese, who says, "I express my feelings of gratitude that it has been given to this Society to call forth the missionary spirit of the Syrian church to which I have the privilege to belong."

The second of its objects is also being steadily pursued. The Society now carries on work in five different language areas, namely, the Punjabi, the Hindustani, the Marathi, the Konkani, and the Tamil. Thirty-two agents are employed for this work, of whom fourteen have a college education, including two medical men. In these fields taken together a Christian community of nearly 1,500 souls have been gathered in and the Society is facing the task of shepherding them while developing the evangelistic efforts as well.

A feature of the Society is to leave its missionaries unfettered as to methods of work, with the great hope that these will be developed along lines naturally suitable to the people among whom the work is carried on. Since it is not possible to enter into details here, we can only say that almost every missionary has struck out on a method for himself, which shows the spontaneous process resulting from natural correlation of the evangelist and his environment. At the same time methods pronounced successful by well-worn experience are diligently employed, namely, village itineration; preaching at jatras, fairs and melas; elementary schools and dispensaries.

The Society is strictly denominational in the evangelistic work done in its fields. Each field is worked in a particular ecclesiastical connection exclusively of others. For instance, the Punjab field is Anglican, to which only those candidates who are of that connection are sent. The first missionary to that field was ordained by the Bishop of Lahore last year. The field in the United Provinces is Presbyterian, to which only candidates who are of that connection are sent: one of the workers there was ordained by the Presbytery of Ludhiana at the beginning of this year. And so with the other fields, one of which is, indeed, in connection with the ancient Syrian Church.

The Society is, however, interdenominational in its constituency and administration, and has been welcomed as such by all the churches and sects, formal resolution to that effect having been adopted by the supreme "courts" of the Anglican, the Presbyterian, the Congregational, the Methodist, the Baptist and the Luthern bodies working in India. The income of the Society comes from all these sources, and the Councils and all the Committees of the Society are made up according to the constitution, of representatives from these various bodies. Without in any way including church union as an item of its propaganda the Society is accomplishing that unity and co-operation which is so gloriously possible, and is of such unspeakable value in the cause of our common country and our common Master.

The supreme governing body of the Society is a Council composed of representatives (about one hundred in number) of the different provinces and denominations in India. Since this body cannot, without great difficulty meet for business, it elects and delegates its powers to an Executive Committee, the majority of whose members are required by the Constitution to be from those resident in the headquarters of the Society, which for the present is Madras City. The Executive is helped in its two great departments of work, namely that among Christians, and that among non-Christians, by provincial committees. The most hopeful feature in this connection is the zeal with which busy ladies and gentlemen are willing to spend their time and talents for the sake of the kingdom.

The ideal of the Society is the evangelization of India by Indians: the problem that it involves is the deepening of the life of the Indian Church: the means above all means that it uses for success is the prayer of faith.

THE NATIONAL MISSIONARY SOCIETY'S FIELD IN THE PUNJAB.

By Miss Minnie Alexander.

Editor's Note:—Miss Alexander worked in connection with our mission in the Sargodha District for some years before her own church (the Reformed Presbyterian Church of the South) opened work in Montgomery District, where she has since been located.

The National Missionary Society has grown out of the desire of the Indian Christian to do something for himself. The National Missionary Society has grown out of the thought that a fellow countryman can do more for his brothers than a foreigner can.

This is true. We know from observation that the foreigner in a foreign land does not fit as well as the native. The language must be stumbled over, the customs slowly learned, and the climate must be endured. The missionary in India will never be able to speak like an Indian, or to understand the Indian as he understands himself. The missionary who can, with the best grace, sit on the floor and eat curry and rice with his fingers is, in a way, the best missionary. The missionary must learn to adapt himself. The native who is already adapted can go to work without having to overcome these difficulties, so in that way he is better fitted to be a missionary to his own people than the foreigner can ever hope to be.

The Indian Christian felt that the foreigner but very imperfectly understood the native. He could not direct the work along native lines. The India Christian said, "It is a shame for us to do so little for ourselves when the foreigners are doing so much for us." After long years of being nursed in the Mission cradle with its foreign rockers he wanted to get out on his own feet and learn to walk. After long years of drinking milk bought by the Mission and fed to him by the missionary, he wanted to buy bread and meat and feed himself. He wanted to give a little to his neighbour. Instead of being under the direction of the missionary he wanted himself to direct others. Instead of the bungalow with its high ceilings, which is essential to the health of the foreigner, he knew that he could live in a mud house with the people. Instead of the tents and camels necessary for the missionary's outfit, he knew that he could go afoot and accept the native hospitality or sleep under a tree. He thought the work could thus be carried on with greater economy, as well as being more in conformity with the ideas of the people.

These were some of the ambitions that led to the organization of the National Missionary Society, and we must acknowledge that on the whole they are good.

The first leader to step out and do something was Mr. Azariah of South India, then a layman, but now the Rt. Rev. V. S. Azariah, the Bishop of Dornakal. He had the burden so much on his heart that he wrote letters to different friends expressing his views and asking for support. This led to a very general consideration of the whole question of indigenous effort which culminated in the organization of the National Missionary Society, having for its motto: "Indian men, Indian management and Indian money."

The attention of the Executive Committee of the National Missionary Society was definitely turned towards Montgomery district in the closing months of 1906, and one of the first of its acts in 1907 was to formally resolve on its occupation as its first field. An appeal was accordingly made to the community in the Punjab to furnish men to go out as missionaries to this district. Offers were by no means few. Much time, however, had to be spent in the choice of a man for the work of a pioneer missionary. It was not therefore till the month of August that Mr. James Williams, B. A., of the Church Missionary Society was appointed to the office, thus becoming the first missionary. Mr. Williams is a graduate of the Forman Christian College, Lahore, and took his theological course at St. John's Divinity College in the same city. In the year 1906 when the Y. M. C. A. was selecting an Indian delegation to the

World Student Conference at Tokio, Japan, James Williams was one of the few chosen. His motto is "*Service*" and his method *Personal Friendship*. No wonder that the Mohammedan population around the headquarters have come to love and admire this young man.

A second missionary, a medical man, was sent to this field in 1910, and a dispensary was opened which was a success from the very outset.

Montgomery district has been divided, half being occupied by the National Missionary Society with headquarters at Okara which is in one corner of the district. The other half is occupied by the Reformed Presbyterian Church of the South with headquarters in the town of Montgomery.

According to the report of the National Missionary Society for their part of the district of Montgomery for 1914 there are three missionaries and four helpers; 400 Christians and 150 catechumens, living in 19 villages. They also have a training school for workers, a dispensary and three schools with a budget of Rupees 4,219.

There is a good bit of interest in the National Missionary Society throughout the whole Indian Church, and nearly every individual congregation contributes something to its support. It has lately received from an Indian lady in the Punjab a bequest of Rs. 5000, the largest individual gift received in its history of ten years. There are Prayer Bands organized among the children for the support of the National Missionary Society.

A little boy in South India sent in 66 cents the other day, the earnings of a little plot of ground on which he raised vegetables to sell. I heard of a family of five boys who had each chosen as his to pray for one of the five fields of the National Missionary Society. The boys were very much interested in their fields and eager to get news from the work there.

We are glad for the children and for all who have a part in this special work of the Indian Church. May their interest grow! May the Society grow! And may they truly bring their brothers to Christ!

In conversation a few days ago with the first volunteer of the National Missionary Society, he said, "Our work is growing, our funds are increasing, and we are learning to pray more for one another; but we are disappointed that we are not able to carry on our work more along the native lines as we had hoped. We now see that some hindrances are not those of the foreign missionary, as we had thought, but more that of circumstances which cannot be helped."

All success to the Indian National Missionary Society! May China, Japan, Korea and Africa follow her example.

A Summary Published by the National Missionary Society of Their Work for 1914.

5 fields in 5 language areas.
32 workers, 14 university men.
1500 Christians, 500 Catechumens.
2 Dispensaries.
10 schools.
8 Periodicals published.
Budget for 1914: Rupees 18,000.
Budget for 1915: Rupees 18,000.

A SELF-SUPPORTING CHURCH.

A History of Self-Support in the Punjab.

By Rev. Labbu Mall.

(Translated by Mrs. Robert Stewart).

Editor's Note:—This article on Self-Support is of unusual interest because it comes from the pen of one of the Indian Ministers who has been most active in the work from its beginning. In writing this he gives much personal history, though he has also modestly withheld much about the hardships which these pioneers were called on to endure, and their courage and unselfishness in sticking to the work. Rev. Labbu Mall is now a Professor in the Seminary, and is supported entirely by the Indian Church.

SINCE Self-Support in the United Presbyterian Church in the Punjab was a result of the revival of 1896, it is fitting, before giving an account of Self-Support, to describe the revival.

Before the revival I never saw self-support anywhere, nor heard any account of it. True in those days I did hear that in the church a sliding scale existed, from which it appeared that there was a hope that sometime congregations would become self-supporting. But what was proved to be impossible by this method, God brought about by the revival. So I wish to give a brief description of the beginning and spread of the revival.

About the end of 1895 General Booth of the Salvation Army visited Amritsar, a large city in the Punjab. Filled with the heavenly fire, he gave a lecture of great power. Among his hearers were ministers of several different missions, who had gone for the purpose of criticising. I heard that they were so influenced by his address that they quite forgot their purpose, and falling down before God confessed their faults and sins and obtained forgiveness, and gave themselves to the service of God.

At this meeting, from the Church Missionary Society, one was present, the Rev. Ihsan Ullah, in whom in a very special manner was kindled the fire of the Holy Spirit, consuming the dross of his old nature, making him a new man and a power in the work of the revival. Returning from Amritsar the Rev. Ihsan Ullah met brother Mallu Chand who was greatly stirred up on hearing him talk, and as Mallu Chand lived about five miles from the home of the writer and we were great friends, he came to see me bringing a great blessing. Then we together went to the Rev. Ihsan Ullah and stayed with him for two or three days, receiving a further blessing from his conversation and prayers and study of the Bible. At that time there was given us a spirit of self-denial and love for our people, also the spirit of service and enthusiasm for saving souls. Thus the revival which began with two students in the seminary, soon spread and contained the seed of self-support. We began to go to villages, towns and cities to preach the Word, receiving our support to some extent from the people. So far as I can remember we continued to do this during February and March, 1896.

In March, 1896, during the meeting of the Sialkot Presbytery there was a great outpouring of the Holy Spirit, so that some members fell down upon the benches and the ground, and many being convicted of their sins cried aloud. At this time our honoured and greatly beloved Rev. D. S. Lytle, among others, became a special instrument. At one time as he was describing the cross, I do not recall his exact words, but I well remember the effect upon the congregation; it was like a spiritual earthquake. People fell upon their faces to the earth, and some unable to restrain themselves began to weep and cry aloud.

Soon after this a little of the spiritual fire reached our Synod which met that year in Jhelum. I remember that at that time two missionaries specially received the fire of the Holy Spirit.

But the fullness of the revival was manifest most in the Theological Seminary. In this year there were eleven students in the Seminary. In the providence of God such arrangements had been made that all but three of these students lived in one large building. This living together was a great blessing, and a preparation for a blessing. It is a sad fact that often the living together of Christians causes quarrels and strife, but I thank and praise God as I remember the love and fellowship among us students in those days.

I mentioned above how the revival began with two students. They were both present in this session of the Seminary. Regarding the revival and the new life which they had received, they began and continued talking with their class-mates with great zeal. In family worship, for which they all met in one place, they preached the Word of God with great warmth and enthusiasm. Their class-mates were amazed at their conversation and preaching.

They also strove to arouse their fellow students, telling them that if they desired their own salvation and welfare they should send for the Rev. Ihsan Ullah, and hear the Word from him. At first our class-mates were inclined to mock and oppose this proposal, but because their hearts were already somewhat prepared, at last all agreed that we write and ask Rev. Ihsan Ullah to come and declare unto us the Word of God. So we wrote saying, "We are fainting with thirst for the Spirit, and are ready for His work. God has filled you with the fire of the Holy Spirit. All

SESSION OF THE GALOTIAN CONGREGATION.

This is a typical meeting of the session. On the bed are seated Babu Shadi Khan, with the Bible in his hand. The man seated with him writing, is Rev. Jiwan Mal. The three men seated on the mat are converts from the Chuhras. They are laboring men of the village, and compose the lay members of the session.

we students desire you with one heart to come over and help us in spiritual things. Consider our call the call of God and come over without delay."

Rev. Ihsan Ullah, excusing himself, partly because the mission had not joined in the invitation, seemed at first unwilling to come, but being urged in a second invitation, he accepted and arrived on a Saturday evening, and we were overjoyed at his coming. It should be stated that the professors knew nothing of the students' arrangement for the coming of Rev. Ihsan Ullah. We had not mentioned it to them, much as we loved and honoured them, not because we were proud and haughty, but because our minds were so absorbed with the revival that we did not think of speaking of this matter to them. With all this we did not neglect our lessons.

I cannot refrain from stating that our kind and beloved professors, Rev. Dr. Samuel Martin and Rev. D. S. Lytle, never sought their own honour. They rejoiced greatly at seeing the blessed work of God among us. The spirit of egotism was never seen in them, and we thank the Lord for the lives and services of these two who have since entered into the joy and glory of their Master.

The evening that Rev. Ihsan Ullah came to us the students assembled on the roof after dinner, with him in our midst. He described his own past life, and how he had surrendered it to God. The students were deeply impressed, and, being convicted of their own sins, they began to cry out with a loud voice, some falling to the earth and beating their breasts. The whole night was spent in praying and weeping and confessing sins. Their confessions were all made in prayer. The wives of the students were present and joined in this mourning. Our non-Christian neighbors, hearing the weeping and crying, came to condole with us, thinking that someone had died. They said to one another, "We had not heard that anyone was ill. Who of them has died? Something must have happened." They soon learned that this mourning was not due to physical death.

After this the fire of the revival spread to the Girls' Boarding School and the Christian Training Institute in Sialkot, to Pasrur, Zarfarwal, and Gujranwala. In the Girls' Boarding School the revival came with great power. The hearts of the girls became very tender and ready to hear the Word of God, and they were greatly impressed with all they heard. Often with difficulty was their weeping restrained. The spirit of prayer was given in such measure that in season and out of season, alone and in little companies, they plead with strong crying and tears for a blessing upon parents, brothers, sisters, and other relatives. Yes, they poured out their whole hearts to God, and He heard and answered their prayers daily. The spirit of evangelism was aroused within them, and they and their missionary began to go out to the surrounding villages to preach the Gospel. In this way also was the revival helped forward through the influence of the girls.

In the Christian Training Institute the hearts of the boys were very hard, and they mocked at the revival. This school was a great burden upon the hearts of the Seminary students, and with much zeal and faith they prayed for this institution. Sabbath after Sabbath they went and preached there. The first four or five Sabbaths the boys laughed at the preachers, but finally their hearts were broken by the strong hammer of the Word, and in sorrow and tears they repented of their sins. In the meantime Miss Mary J. Campbell, then in charge of the Girls' Boarding School, and her girls were striving earnestly in prayer for the Christian Training Institute.

Revival meetings were held in Zafarwal and the surrounding district during August and September, 1896, which proved to be full of grace and power. During this time some persons, filled with the power of the Holy Spirit, came out openly for self-support, and publicly announced their intention of giving up their salaries paid by the Mission. In Nadala, Zafarwal District, at a meeting among the illiterate village Christians, when the plate was passed to receive the offering, Rev. Gandu Mall sat down in the plate, saying, "I give myself as an offering." In these meetings were seven persons who had previously received a great blessing, among them some of the Seminary students, and others.

From these incidents we draw the conclusion that Self-Support in the United Presbyterian Church of the Punjab was the direct result of the revival of 1896. Now I wish to show how it was that Self-Support was the result of the revival. The workers who at that time chose this service, had found that through the revival a death blow had been given to their love of the world, riches, and all such things. Thoughts concerning position and salary had flown away. Their whole attitude had changed. A complete change was most necessary in any who undertook this service. Up to this time Christian congregations had not thought of giving, but their whole desire and custom was to receive.

I, among others, felt strongly that we must teach the people to give, so when in 1897 a friend advised me to have some rice planted so that I might live with comfort, I refused, lest in this way the people might be hindered from giving. I knew that if the people saw I was accumulating something they would not feel the necessity of giving to my support themselves. In those days a chief man in one of the villages offered me a salary of fifty rupees a month with twenty-four maunds (nearly 20 cwt.) of grain semi-annually, and a horse, with the privilege of preaching and teaching in his village, if I would serve him by looking after his grain at harvest time, making a proper division of it to harvest labourers as their wages, and also attending to any cases he might have in the civil courts. I thanked the man, telling him that I did not wish to do that kind of work as it was opposed to the idea of the Church's self-support.

It had often been said by non-Christians that many became Christian teachers and preachers only for the sake of the money they got, and not just to make known the truths of Christianity. Such words were like thorns in the hearts of these newly consecrated workers, and they resolved that they would give up the support they received from the mission and depend upon God, the God of Elijah, and the people to supply all their needs. They wished it to be known that they were truly Christians and were working for their Lord, and not because they were servants of the mission.

The revival convinced some of us that if we took salary from the mission we could not persuade the people that we were only seeking the salvation of their souls, their spiritual welfare, the improvement of themselves and their children; because they believed and some of them were heard to say that "these mission paid workers come to teach us only for the salary they get."

The revival helped self-support by showing that those who put their trust in God absolutely, can depend upon Him entirely even for their physical and worldly needs. These men said, "Without doubt He will give bread and meat to His servants." The revival also lead the people to see that when they paid their religious teachers themselves they prized more highly the Word of God from their mouth, because it is a rule that one prizes more highly what one pays for. The revival showed that only through self-support could the church be established and continue to grow and increase. For these reasons, in the autumn of 1896, Revs. Gandu Mall, Mallu Chand, Labbu Mall, and Arura Mall pledged themselves in the sight of God to this high, important and difficult service.

Many began from this time to lay much stress in conversation and preaching upon this service of self-support. Our dear and honoured Rev. D. S. Lytle put his very life into it. It was said of one of his sermons on this subject that had he never done anything else all his days than preach this one sermon the object of his being born and living in this world would have been accomplished.

Many who knew nothing of giving, now began to give the tenth of their income. First of all this blessing came to the Seminary, then to some of the workers in Pasrur District and to some of the illiterate church members. After this when the Mission appointed a committee to stir up the church on the subject of self-support, much stress was laid upon tithing, and the people in this way were very much helped. Promises to tithe were made and kept. One of the district pastors wrote that every family in his congregation gave the tithe. He also said that instead of what had been the annual collection of past years *one maund* (80 lbs.) they now gave semi-annually *thirty-two maunds* of grain. This was four or five years after the beginning of the revival.

THE DIFFICULTIES THAT HINDERED SELF-SUPPORT.

1. The Church had never even thought of her responsibility for assuming the support of her pastors. She was not only ignorant of her duty, but considered it her right to receive help from the Mission and Mission workers. In this state of affairs for the workers to cast themselves on the Church for support was exceedingly difficult.

2. In the places where this work began there were no organized congregations.

3. About this time there was a severe famine. The poor village Christians were helpless and poverty-stricken before, but the famine had reduced them to still greater straits. How then could they have the courage to undertake the support of their teachers?

4. The Mission paid workers, teachers, and preachers opposed those who left their positions to take up self-support, believing that this would stand in the way of their own advancement. Several began to write against this new system, and some to preach against it to the Church members. Once when I went to Badumali I found my Christian helper sitting with a group of Christians and teaching them that I had done very wrong in taking up self-support. He was saying, "He has broken and dragged in the dust all our and your hopes and the hopes of our children. He has made himself a burden upon you. You are doing wrong to give him food." Some of these things I heard with my own ears, after

hearing which I returned to my house, the worker not knowing that I had heard. That evening I called the people together and said to them, "What I have done I have done for your benefit. Had I not had in view your welfare I would never have undergone the shame of asking you for food." This touched their hearts. Some mothers taught their sons not to associate with Mallu Chand and Labbu Mall lest they might be led to give up their positions by so doing.

When the noise of opposition was rising very high, one day Dr. Martin said to us, "As Demetrius and his fellow craftsmen were loud in their zeal, not that their goddess Artemis was dishonoured but because their craft was in danger, so the workers cry out, not that they are opposed to self-support, but because they fear that their business may suffer." Thanks be to God that in these times of difficulty and anxiety there were many, both Indians and foreigners, who approved and encouraged the work in every way.

When in the providence of God one of the great advocates of this work, the Rev. D. S. Lytle, entered into everlasting rest, and the Rev. Ishan Ullah went abroad, some began to say, "Self-Support will now die. One of its advocates has died, another has left the country, and the vessel in which these others are embarked is having rough sailing; self-support will soon come to an end." But praise the Lord that He cared for His work and stopped the mouths of opposers.

What were the conditions in these first self-supporting churches? Ordinarily a congregation, feeling its spiritual need, calls a pastor who is deemed fit to look after its spiritual welfare, while the congregation becomes responsible for his support. But in those early days there were no congregations that felt their need or responsibility. True, a few city congregations were able to take up this work if their financial condition alone were taken into account. But on the one hand there was a lack of persuasion and stirring up and on the other hand there were few men willing to make the necessary sacrifice. Also with some it may not have seemed wise to make any change in the sliding scale. Owing to their lack of spiritual, intellectual and financial advancement, the village congregations were not prepared to call pastors. So in this stage of the work, a few men, without being specially called, took charge of congregations, believing that the people would not allow them to go hungry, and that thus the system of self-support could gradually be introduced.

About this time one of these men, Rev. Gandu Mal, was called to Rawalpindi on a salary of eighteen rupees a month. At that time Mallu Chand and myself were in our last year at the Seminary. That year we took no stipend from the Mission, but in some way God fed and clothed us. We finished our course August, 1897, were ordained, and became evangelist pastors with no prospect of a *pice* of income. We took upon ourselves the work of teaching and preaching in large circles of villages, and of procuring food as we could.

SHARING THE NECESSARIES OF LIFE.

Let me describe how we obtained the necessaries of life. Sometimes people fed us when asked to do so. Sometimes I told people that they could feed me by turns. Those who had it, very gladly fixed the days for providing me with food. Some who loved me, but had nothing, said with sorrow, "Padri Sahib, what shall we do? We have nothing ourselves, and find it very hard to live, and often have to go hungry." I replied, "Brethren, you should on no account miss your turn. You should grant my request, and if you have nothing to eat I also will starve with you. Should I share only your food and not your starvation?" This increased their love for me and they very gladly fixed the days for me to eat with them. Praise God that at no time did I have to starve.

A sister said to me, "I have maddal (a very inferior kind of food stuff) and if you like I can give you bread made of this every day." I gladly accepted her offer and for several days had my meals with her. On another occasion guests came to my house when I had nothing to cook for them. I went to the home of one of my people and asked the mistress for some flour. She sent me by her son a vessel of cooked rice and another of meat, saying she would cook more for her own family.

We tried to teach the women of our congregations to set aside a handful of flour when they were cooking their daily bread, and to bring what they could spare in this way to the Sabbath service and give it as their offering. This practice continued for awhile but in a very unsatisfactory way, as the women often forgot to put aside the handful of flour, and sometimes they had none for themselves. Their forgetfulness, no doubt, was due in most cases to their want of spiritual advancement. Twice in the year collections were taken in kind at the two harvests. They gave with great difficulty, and the pastors had much trouble, as the village pastors have even now. Generally the pastors themselves had to go for the collections of grain.

At times Rev. Mallu Chand obtained collections at the harvest times in the following manner. He would take with him a party of six or seven men with drums or tambourines to the Christian villages. Arriving at a village they would sing and play and the people would flock around them. After the music and preaching of the Word, a sheet would be spread on the ground and the people asked to bring their contributions of grain and lay upon the sheet. This they would do, bringing from two to six pounds each. Thus at the spring harvest the contributions from about forty villages amounted to from sixteen to twenty hundred weight of grain, but the Autumn harvest collections would not be so much. If I remember aright Rev. Mallu Chand once told me that the contributions once amounted to only eight or ten pounds of millet. Barley was given on several occasions.

Once in 1897 we had scarcely anything to eat and no fodder for the cow. I began to pray, and an old man who was not a very earnest Christian brought me four or five pounds of barley tied up in one end of his sheet, and on his head a bundle of straw, saying, "This barley is for you and the straw for the cow." I felt very happy over this, not just for the things themselves, but for the answer to my prayer of faith.

It is a hard task to accept a pastorate on barley and millet. At the present time some Seminary graduates knowing conditions in the villages, have been heard to say, "We are not at all prepared to accept pastorates on barley." They are very willing, however, to become pastors in towns where a fixed salary is assured them.

THE PROGRESS OF SELF-SUPPORT.

God be praised that in spite of difficulties, He Who began this work by

His mighty power has caused it to increase and spread and has blessed the efforts and labours of His servants. This work began nineteen years ago. In looking back we can see that the church has made much progress along the lines of self-support. At present there are 31 pastors supported entirely by their congregations, and some of them are well off as regards the necessaries of life. There are other congregations who pay a part of their pastors' salaries. While the difficulties are growing less the village pastors still have a very hard time, and some of them are very badly off.

In 1905 the Synod of the Punjab undertook the support of an Indian professor for the Seminary, and in 1907 it started the work of Home Missions, in connection with which two Indian workers are employed. All these three are entirely supported by the Indian Church, and in addition to these there are four other persons doing Home Mission work who are supported by the congregations to which they belong.

Until 1911 the work of self-support continued to make steady progress, when the number of pastors supported by their congregations rose to 33. It is a matter of regret that during the succeeding years that number has decreased to 31. Time and space do not admit a full account of some of the evils and hindrances to self-support in our churches, but in closing let me plead that you will continue in earnest prayer for another revival such as that which started the work of self-support to come to the Indian Church, that these evils may be removed and that in this arm of the Church's work there may be great advancement.

NOTE:—To show some of the encouraging features of the work and the progress that has been made, as also some of the discouragements which the present day self-support pastors have to meet, we quote from the Mission Report of 1914.

"Sathiali congregation, with its seven villages, leads Kangah Dogran district in all lines of work. The people are very much attached to their pastor, the Rev. Buta Mal, and faithful in supporting him, their contributions for this purpose having increased fifty per cent. since he first came to them in 1908.

"Chak 72 congregation in Lyallpur district was organized last year, and the Rev. B. Nasir ordained and installed pastor. No congregation could have done better than this in the first year and a half of its organization. The instruction of the people was carried on most thoroughly and they have abounded in their liberality.

"The Rev. Mangu Mal and his people, of Sakesar, Sargodha District, continue to prosper. They support their Church work, contribute liberally to the Mission work of the Synod, and, in addition, pay all the expenses of their school.

"In Chak 87 congregation, Sargodha District, the contributions of the people, notwithstanding the hard times, have been better than ever before.

"A new congregation was organized last year at Dhrema, a village four or five miles out of Sargodha city and though there are only fifteen families they promised to contribute one hundred and eighty rupees towards the support of their pastor.

"The Rev. Imam-ud-Din was ordained and installed pastor at Ghakkar, Gujranwala District, and the congregation has been self-supporting. Although the collections have fallen off considerably in the last few months, yet the faithful pastor makes no complaint about his salary.

"The pastor of Talibpur, Gurdaspur District, was ordained during the year. Floods did a great deal of damage in the bounds of his congregation; one village being completely washed away. Though much discouraged he did not give up, and his perseverance was rewarded by the increased liberality of his people, by which he has been much encouraged.

"Two congregations in the Government Remount Depot, Sargodha, of which the Rev. Labhu Mall and the Rev. Faquira Mall are pastors, have suffered financially; their crops not being good. They are discouraged, and the spiritual life has suffered.

"The pastors of the two self-supporting congregations, Sialkot District, have had many difficulties and discouragements. Failure of the winter crops left them a scant support, and proselytizing agents, Roman Catholics, have preyed upon the flocks of both, taking almost half of one flock, and making many of those left behind disaffected. The pastors are discouraged and very short of funds. They spend much time and strength in settling quarrels caused by the oppression of the Christians by the Hindu and Mohammedan farmers who employ them.

"Total ordained Indian ministers, 43; of these 31 are pastors of self-supporting congregations."

OUR MINISTERS.

Some Character Sketches.

By Rev. David R. Gordon, D. D., Gurdaspur, India.

"He set up the pillars in the porch of the temple: and He set up the right pillar, and called the name thereof Jachin (He shall establish): and He set up the left pillar, and called the name thereof Boaz (in it is strength). And upon the top of the pillars was lily work: so was the work of the pillars finished." 1 Kings 7:21, 22. "Him that overcometh will I make a pillar in the temple of my God." Rev. 3:12.

According to the last Annual Report of our mission there are, in our field in India, forty-three ordained Indian ministers. In order that you may be able to form some idea of these men I have been asked to give sketches of the lives of some of them.

Rev. Jiwan Mall was born about the year 1855 in a village not far from Gujranwala. His parents were high caste Hindus and worshipped idols. Their son was brought up to fear and worship such gods and goddesses as Ganesh, Shiv and Kali. His mother, being a faithful Hindu, took her little son with her each morning to the temple of the goddess Kali, which was just near their home.

A religious mela or fair was held annually at this temple and thousands of Hindus came and offered sacrifices and presented gifts to the goddess. Being a deity who delights in cruelty and blood many thousands of goats were sacrificed to her. The priests taught this little boy that the goddess was living, and at night she came and ate up the food that was offered to her. As he grew older he learned that great deception was practiced by these priests, and his faith in idols was completely destroyed.

His soul began to thirst for the true and living God. He was told that by repeating over the name of the Hindu god, Ram, many times, he would get peace. So at night he would repeat this name many thousands of times, keeping tally of the number of repetitions on his fingers. But no peace came. Then he was told to do good deeds and this would save him. He tried this also faithfully, but soon realized that no good deeds could be done by him which could satisfy an infinitely holy God.

In God's providence, Jiwan Mall found his way to our mission school in Gujranwala. An earnest Christian head-master was in charge of the school at the time, and from him the boy, Jiwan Mall, was taught the way of life. One day when getting a book out of the master's book-case, he ran across the Gospel of Matthew and began to read it. He loves to tell how he took this Gospel up into the gallery of the school hall, where he could be alone, and there read and pondered over it. At first this greatly increased his unrest, for he began to realize more clearly than ever that he was a great sinner. Soon, however, when he began to pray and confess his sins, as he himself expressed it, "As water to a thirsty soul or bread to the perishing, Jesus came into my life." His next prayer was for strength to confess Christ openly, notwithstanding the bitter opposition and persecution that he well knew would follow such a step. God answered his prayer and the strength came.

On the 20th of October, 1876, he was baptized by Dr. J. S. Barr. Then followed a period of terrible persecution. At first great inducements were offered him to recant. His wealthy father-in-law promised him great riches if he would deny Christ and return to the Hindu religion. All inducements having failed, his mother gathered her women friends around her and wailed for him the same as if he were dead. His father actually died of a broken heart. His wife and all his possessions were taken from him. He was reviled by the people of his village. But through all this opposition he not only remained firm but even had grace given to him to glory in the cross of Christ.

He was educated in our Gujranwala Mission School and the Theological Seminary of our Punjab Synod. Though coming from a high caste Hindu family Padri Jiwan Mall at once showed the greatest sympathy with the work among the out-castes whom he had been taught from childhood to look upon as "untouchables." The way in which he was able to mingle with these lowly Christians in their homes was a wonder, and for some time a cause of reproach on the part of his Hindu acquaintances. Especially was he anxious for the education of the children of the Christians, realizing as few of them could do, the advantage this would give them in overcoming the handicap of birth and environment.

After some time spent in the district as an evangelist he became the pastor of Gujranwala city congregation, a position which he filled for many years, being held in great esteem by both Christians and non-Christians in the city. He has also for a number of years been the honoured and trusted treasurer of Synod's Home Mission Board.

Though Padri Jiwan Mall has taken a prominent part in the training of the Christian Church, his favorite work has been the preaching of the Gospel to the unconverted, especially those of the Hindu community from which he came. He has gained quite a reputation as a controversialist. He is so courteous and tactful that his manner disarms prejudice and he is always given a respectful hearing. His name frequently appears on the annual program of the

Arya Samaj when they hold their special meetings for religious discussion, and his addresses are listened to with the closest attention. In these meetings he is never refused the privilege of replying to any lecturer who has spoken against the Christian religion, as his character for fairness is fully appreciated. In this way he has been able to bear testimony to Jesus Christ before multitudes of the educated members of the Hindu community.

For the last fifteen years Padri Jiwan Mall has acted as an assistant to the missionary in charge of the Gujranwala district. Part of this time he was accompanied by his daughter Rosa, who acted as assistant to Miss McCullough in the work for women. His long experience, his intimate knowledge of the people and the history of the work in this district, his ability to deal with all classes of people, his great interest in education, and his ability in organizing the Christian community make him an invaluable helper in the great work of the Master in this part of His vineyard.

REV. MALLU CHAND.

Rev. Mallu Chand is from the Chuhra Caste. So far as their caste origin is concerned there is a wide gulf between Jiwan Mall and Mallu Chand—the one coming from the proud Khatri, next to the highest caste of the Hindus, and the other from the despised and hated Chuhra or outcaste. But in Christ these two are brethren, and are together helping to build up the Church of Christ in the Punjab, thus giving striking testimony to the truth of what our Lord said in John 12:32, "And I if I be lifted up from the earth will draw all men unto me."

Brief sketches of the life of this remarkable man have been published before, and may be familiar to some of the readers of the Women's Magazine. His parents were worshippers of Bala Shah, the Chuhra god. Their representation of this god is generally a rude mound of earth, built in the form of a pyramid, in the sides of which are little niches for lamps. The worship of Bala

THE INDIAN MINISTERS PRESENT AT THE SYNOD MEETING IN GUJRANWALA
MARCH 31, 1915.

Shah is, like all other forms of idolatry, debasing and impure.

Mallu Chand's father was a zealous idolator, worshipping not only Bala Shah, but other Hindu gods as well. The more devout he grew, the more impure he became, till finally he left his own family and went off with another man's wife. But his mother was a woman of much force of character.

Mallu Chand never hesitates, as is the custom with many, to refer to his humble and degraded origin, thereby magnifying the grace and power of God, Who has rescued him from a "horrible pit" and from the "miry clay" and set his feet upon the "rock," Christ Jesus, putting in his mouth a new song of praise to his God. The unmentionable impurities and immoralities into which he fell when but a mere lad, are often used by him as an illustration of the grace of God exercised in saving sinners.

Though he had been baptized many years before, yet his real conversion took place in the year 1896 while he was still a student in the Theological Seminary. A revival took place in that year, the blessed fruits of which may be traced in the lives of a number of our Indian pastors and ministers. He was educated in the Christian Training Institute at Sialkot and afterwards entered the Theological Seminary.

Mallu Chand was one of the first of a group of Indian ministers who with great faith in God, became pioneers and apostles of "self-support." They were bitterly opposed by their brethren in the ministry who had not the faith to step out with them. Their faith was tried severely but it grew and became strong.

He was at first a mission worker, then a pastor over one of the village congregations in Pasrur District. When land was opened up for irrigation in the Canal Colonies, he moved down there, taking along with him a good part of his congregation. Being a man of some business ability, he was a great help to his people in their dealings with the land-lords from whom they rented their fields. In 1906 Miss Emma Dean Anderson wrote of him as follows: "Having been associated with Padri Mallu Chand for the past six years, I can say I know of no braver, more heroic, self-denying soldier in God's army than this humble village pastor, who for the sake of a self-supporting Church among his own countrymen has endured hunger and hardship, counting it as nothing because done for the Master he loved."

For some years he was pastor of the Martinpur congregation — a Christian colony established by our Mission in the new canal country.

Padri Mallu Chand has had a prominent part on the programs of the Sialkot Convention. He is a speaker who commands attention wherever he goes, but on the convention platform he has been a power and much used of the Holy Spirit especially in addressing village audiences, though appreciated and helpful to all. He has a way of talking of Jesus Christ as his friend which makes you realize the closeness of his relations with the Saviour.

When the writer returned to India two years ago, he was assigned to the special work of holding evangelistic meetings in the congregations of the Synod. Padri Mallu Chand was appointed at the same time by the Synod to work with him. A short time previous to this appointment he had met with a very serious accident on account of which one of his legs had to be amputated just below the knee. Notwithstanding this physical drawback he bravely undertook the work and carried it on efficiently for a year.

His preaching is with power and the demonstration of the Spirit. His use of Punjabi language, the mother tongue of the villager, is unique and pleasing. His ability to turn a joke and at the next instant to bring his audience to tears is one of his characteristics. His illustrations are homely, apt and forceful. He enlists the sympathy and commands the attention of his audience. His knowledge of the Scripture is both broad and deep and his sermons full of illustrations therefrom. He is a "workman that needeth not to be ashamed, rightly dividing the word of truth." He is not only efficient and acceptable in his ministrations to the poor and despised classes, but he commands the admiration and respect of the higher classes as well. A Mohammedan Government official once remarked, in conversation with one of our missionaries, that Mallu Chand was one of God's miracles.

Rev. Mallu Chand is truly a monument of God's grace and goodness. God is no respecter of persons. Sometimes he chooses one from the Brahmins, as He did in the case of the Rev. G. L. Thakur Das, sometimes from the Khatris as in Rev. Jiwan Mall's case, but more often He chooses from among the lowly outcastes those whom He fashions into chosen vessels for His glory. In this case He chose one too low down in society to have any caste, and too deep in sin to allow his history to be written, and is using him mightily in the building up of His Church in the Punjab.

REV. I. D. SHAHBAZ.

Rev. I. D. Shahbaz, whose name originally was Imam Din, belonged to a very respectable Mohammedan family of Zafarwal. The ancestors of the family were originally Hindus, but, like nearly all of the Mohammedans of India, had been forced at the point of the sword to embrace the Mohammedan religion. Some relics of Hinduism still clung to the Mohammedan family, for there was an idol in the house, and when young Imam Din took sick with smallpox, his mother sought to propitiate Matadevi, the Hindu smallpox god.

Imam Din was born about the year 1847. One of his early recollections was the coming of Rev. Andrew Gordon's camp to his town of Zafarwal. He was about ten years old at the time, but his father had taught him to read. Illiteracy in the country was so general at that time that only three of the families of the large town of Zafarwal could read. Hakim Imam Bakhsh's family, of which the subject of our sketch was the youngest member, was one of these three. Imam Din begged his father to take him to the missionary's camp where he had heard that tracts were being distributed. The missionary gave him some books and his father made no objection to his taking and reading them since they were free.

Afterwards two other missionaries of the Church of Scotland, Revs. Bruce and Patterson, brought their camp to Zafarwal. Rev. Bruce took a great liking to the bright little boy, Imam Din, and after returning to his home, sent him a copy of the Psalms in Persian and a beautifully bound copy of John's Gospel. His Mohammedan teacher tore off this beautiful binding of the Gospel portion and appropriated it for one of his own writings.

Some time after this young Imam Din went to a place called Sayadwala, in Montgomery District, seven or eight days journey from Zafarwal, where his eldest brother was employed as headmaster of the Government School. His brother had a copy of the New Testament which had been given him by Rev. Andrew Gordon in Zafarwal. One day Imam Din and some of his school-boy companions heard that two Christian men were distributing books in a village about four miles away. They rode over to this village on horse-back and these men treated them very kindly and gave them some books.

About this time a learned and celebrated Mohammedan Maulvi (teacher) named Safdar Ali, a Deputy Inspector of Schools in the Multan Division, became a Christian. The conversion of this staunch and learned Mohammedan made a great impression on young Imam Din.

Not long after this the town of Sayadwala was visited by a devoted attachee of a very celebrated Khanga or Mohammedan place of worship in Multan. As this great man approached the town, all the chief men went out as far as three or four miles to meet him and do him reverence. He was feasted and feted for many days. One day young Imam Din approached him with a question about the judgment day which was disturbing his peace of mind. In the Mohammedan books he had read that on the judgment day the sun would come to within one and one-fourth spear lengths of the earth, and that while now the sun had but one eye open, then it would have twelve eyes open. He trembled whenever he read this. His question before this great religious teacher and sage was, "Tell me some remedy whereby I may not fear." The old man seemed very much surprised at the question, and was silent for sometime. Then he said, "Son, though I am an old man of seventy years, yet up to the present I have never thought of the judgment day."

After attending school for two years in Sayadwala, and winning a Government scholarship enabling him to attend the Government Normal School in Lahore, he went there and applied for entrance into that school. He was so young, (only fifteen years of age) that he was with great difficulty admitted. The headmaster of this school, Mr. McIntosh, was an earnest Christian gentleman and exerted a strong Christian influence on the lives of his students. In this institution there were four young men, enquirers after the truth, and young Imam Din joined himself to this band. The life and example of their godly teacher, as well as his teaching in the Sabbath School which they attended, had a great effect upon their lives. They also came in contact with Dr. Foreman of the American Presbyterian Mission of Lahore.

In 1866, when he was about nineteen years old, he was employed as a teacher in the C. M. S. Mission School in Amritsar. In that same year Maulvi Imad-ud-Din became a Christian. Toward the end of the year on September second, Imam Din was baptized by the Rev. Robert Clark. He had been married when he was fourteen but when he became a Christian, his wife whom he dearly loved and who in turn loved him, was taken away from him by his relatives and he never saw her again.

Imam Din began to write poetry when he was about nineteen years old and he became so accomplished that in time he was accounted the best poet in the Punjab. He adopted the pseudonym, "Shahbaz," meaning literally "king of the hawks."

When the Rev. Andrew Gordon was appointed by our Mission to make a metrical version of the Psalms in the Urdu language, he secured the services of Imam Din Shahbaz, and as they worked together a very deep friendship sprang up between them. Mr. Gordon left on furlough for America before the versification of all the Psalter was completed, but the work was continued by Dr. Samuel Martin who retained the services of Mr. Shahbaz and finished the work.

After the work of versifying the Psalms in Urdu was finished, Mr. Shahbaz began the study of Theology under the care of Sialkot Presbytery, and was in due time ordained as pastor of the Sialkot congregation. He remained in this pastorate for twenty-three years and during that time he versified the Psalter in Punjabi, set to popular Punjabi music. This has been the great work of his life and is destined to form a lasting monument to his name. The first edition of 10,000 copies has been sold and is used extensively by Christians of all denominations in this province. It has popularized the singing of the Psalms among the Presbyterians, Methodists, Episcopalians and members of the Salvation Army. A second edition is being prepared by a committee of the Synod of which Rev. I. D. Shahbaz is an honored and valuable member.

REV. IMAM DIN SHAHBAZ.
Our Poet-Laureate.

He has also made another metrical version in the Urdu language set to popular Indian tunes and the hope is that this will have a still wider circulation than the Punjabi version since the Urdu speaking population of India is five times as large as the Punjabi. This edition is just issuing from the press. The publishing of this edition was greatly facilitated by a generous donation of $500.00 from George A. Gordon, Esq., an attorney of Atlanta, Ga.

Rev. Imam Din Shahbaz is now an old man and for many years, like the great Puritan poet, Milton, he has been totally blind. If space permitted other incidents in the life of this interesting man might be related.

Sketches of the lives of three of our Indian ministers, one from among the Hindus, one from the low caste and one from the Mohammedans, have been given above. We trust they will serve to give the readers of the Women's Missionary Magazine a true idea of the men who compose our Indian ministry. In some ways these three are exceptional men, but in many ways they are representative of the ones whom God has chosen and is using in a wonderful way in building up the Church in the Punjab.

REV. FAZL DIN.

By Mrs. E. L. Porter, Rawalpindi.

The Mission High School in Sialkot has for many years been recognized as a distinctly Mohammedan school, that is, that its enrollment has been almost altogether from among the Mohammedans. As we know, these people are difficult to work among, and results of a distinctly religious character have not been very apparent. It is therefore encouraging to note that the work in this school has not been altogether without fruit.

Fazl Din, then a boy of about 12 or 14 years of age got his first Bible teaching and convictions of truth in this school; and if it had accomplished nothing else, the saving of such a man as Fazl Din would have justified its existence.

His parents were Mohammedans, living in a village in Sialkot District. They sent their son to the mission school in Sialkot, having him board with relatives in the city. After a time he became very much interested in the Bible teaching, and read the Bible on the quiet whenever opportunity offered. His classmates began to suspect him of having leanings towards Christianity and he began to suffer many little persecutions at their hands. One day the feeling ran high and in a fit of anger at his persecutors, he threw the Bible down on the ground and trampled on it in the dust, saying, "There! that is what I think of the Bible!" He has spoken of this incident many times in later life, always expressing his keen sorrow for so dishonouring the Word of God.

Not long after this, his convictions still remaining strong, he with another boy in the school planned to run away. This they accomplished, but somehow their plans failed to carry and they missed each other. Fazl Din thus found himself alone and friendless, but he did not give up, for a great purpose was strong within him. He knew of the missionaries in Gujranwala and determined to go to them.

He had to walk a distance of about thirty miles, starting out on the road that runs through Daska. On the way he stopped under a big tree to sleep. The place and time seem to have made an impression on his mind for he recalled it on his return journey some years later.

Arriving at Gujranwala he made himself known to Dr. McKee, who after some time baptized him. Then he went to work as servant to the evangelist of the district. Not long after this he was married to a girl in the mission school, and together they worked in the Gujranwala District.

Fazl Din wished to fit himself more fully for further usefulness in the work, and so it was decided that he should attend the Seminary which at that time held session in Sialkot. He tells how the family made the journey—on foot again—and along the same road as he had travelled as a boy in coming to Gujranwala. He says they stopped under the same big tree along the road, and he there offered praise to God; for as Jacob he had gone out empty, and was now returning with his family, good prospects, his life purpose about to be accomplished and the good hand of his God upon him.

After finishing his Seminary course he and his family returned to Gujranwala District, living at Qila Didar Singh. He tells of his life here at that time and of how it was his aim to make friends of his Hindu and Mohammedan neighbors. At first they would have nothing to do with him, but he won them over and before he left they were his firm friends. He tells how he tried to be all things to all men in order to win them. It is the Hindu custom to plaster a corner of the courtyard, or some portion of the room with mud plaster mixed with cow manure, this part being set aside as the eating place. This is thought to be the extreme of cleanliness. Fazl Din and his wife also followed this custom and by this means gained the respect and friendship of their Hindu neighbours. Here several more children were born to him, and when they left Qila Didar Singh on being transferred to Kangah Dogran, they went out full—having the respect and love of the entire community, who all turned out to bid them farewell.

In all Fazl Din had eleven children; but of these he lost five and also their mother with that dread disease tuberculosis. For years it hung as a scourge over his dwelling; and as one loved one after another was called away he learned in the furnace of affliction to say, "Thy will be done." It is so that his character has come forth as gold tried by the fire; and he has learned to comfort others as he himself has been comforted of God.

It is strange how this dreadful disease has taken such a hold in so many of our leading Christian families, as well as among others in the Christian community. For some years the fighting of it was the problem of the Pasrur Girls' Industrial Home. It it also remarkable how it attacks the girls and women in so many cases, while the men and boys of the same family escape.

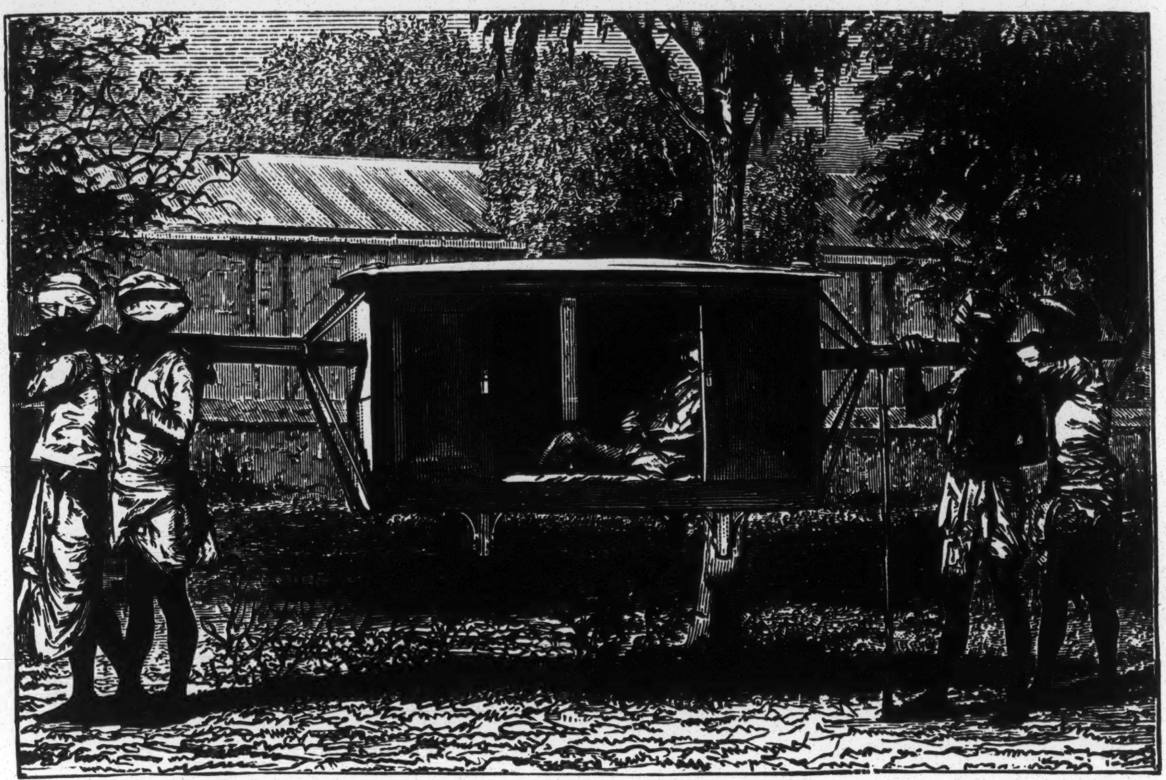
Of Padri Fazl Din's large family, one son is now lambardar (head-man) in the Christian village of Martinpur. Rosie, his dearly loved daughter, a girl of a very sweet disposition, competent withal and keen in her work, is one of the best nurses we have in the mission, and Dr. Simpson's right hand among the nurses of the Good Samaritan Hospital in Jhelum. Another daughter, Sarah, was married to a Mohammedan convert who afterward recanted, and she, poor girl, has had a sad history. She is now doing the work of a Bible woman in the Jhelum Hospital. Two little girls are still studying, and are in the Avalon High School in Pathankot.

Padri Fazl Din's second wife, to whom he has been married a few years, now is a great comfort to him and a true helpmate. He says he has great comfort and peace in his home life. Sundari, his wife, (the meaning of her name is "beautiful") is the Bible woman in Khangah Dogran.

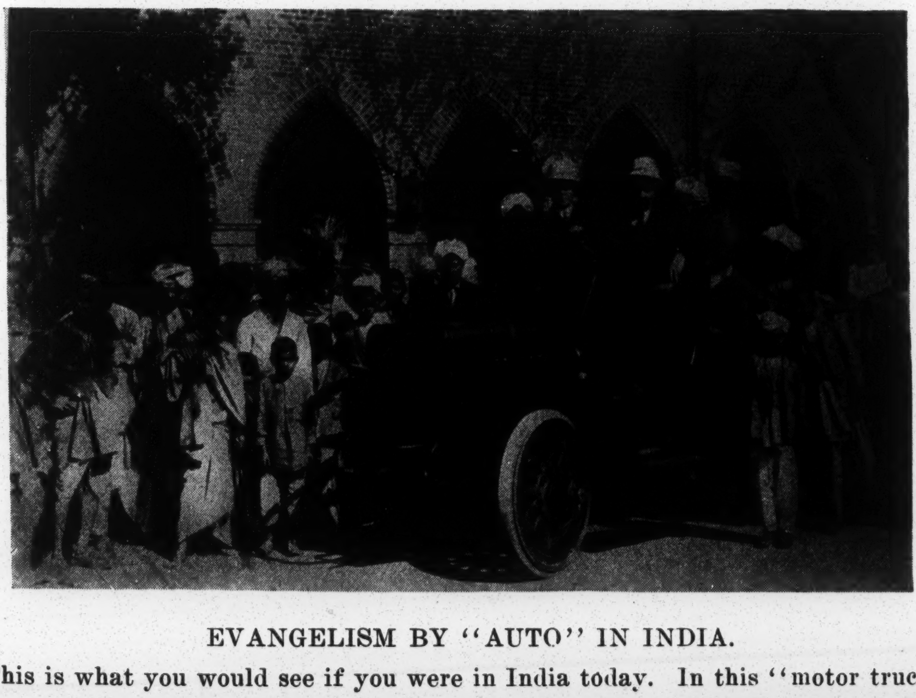
Padri Fazl Din is an excellent preacher. He is a born orator, and his sermons, even though repeated, are never dull or uninteresting as he always has some new idea to present. When he worked as a minister in Gujranwala District at Qila Didar Singh (Dr. Howard Martin then being in charge of the work) Dr. Martin said of him, "When I preach it seems to me as if I only gave the skeleton, but Padri Sahib can always put the flesh on it and make it a living message."

Since then most of his ministry has been in Kangah Dogran District where he is the able assistant, helper and counsellor of the missionary.

In summing up Padri Fazl Din's life we would say that his most outstanding characteristic is that of being a peacemaker. He is peace loving in his home, among his neighbours, and the people of the district, and is often called in to help settle a dispute. This with his sunny, cheery disposition, his bright smile, tinged withal with sadness of later



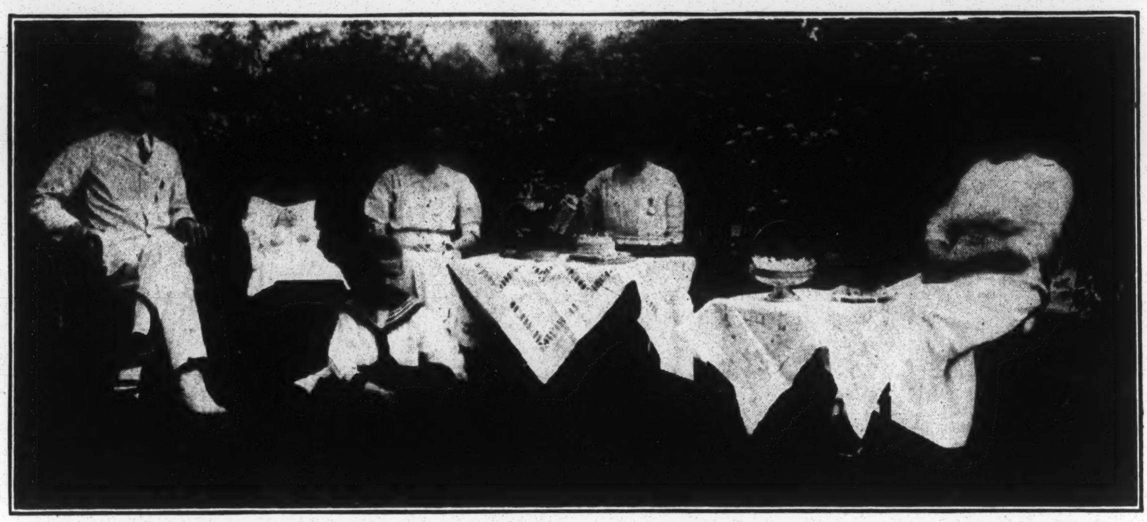
ONE OF THE CONVEYANCES IN USE IN INDIA AND THE SAME AS DR. ANDREW GORDON AND FAMILY FOUND CONVENIENT FOR TRAVEL IN 1854.



EVANGELISM BY "AUTO" IN INDIA.

This is what you would see if you were in India today. In this "motor truck" are Rev. J. A. McConnelee and native co-worker, Rev. Mallu Chand, with Rev. David Gordon, D. D., son of Rev. and Mrs. Andrew Gordon, "at the wheel."

MODES OF TRAVEL IN INDIA.



Prof. and Mrs. Merriam with their baby and Miss Martin, Rev. E. L. Porter, D. D., and Mrs. E. L. Porter at Rawalpindi.

THE CHRISTIAN HOME AND THE FELLOWSHIP WITH CO-WORKERS.

Our missionaries demonstrate Christianity in social life as well as in Evangelism.

WOMEN'S COURT IN INDIA.

Here is a sad contrast with the above scene all because they have no living Christianity.

years, and his happy knack of turning lowering brows where a quarrel seems iminent, into smiles and good natured repartee, make for him friends wherever he goes. He is one of nature's gentlemen—loved, honoured and respected by all.

* * *

Among the 39 other Indian ministers whose names have not been mentioned in the above sketches are many whose life histories would make the most interesting reading.

There is the Rev. Gandu Mall, the son of Kanaya, the Meg, the hero of Dr. Gordon's book. Padri Gandu Mall was one of the pioneers of self-support, pastor of Rawalpindi and now pastor at Jhelum. There have been few conventions where the Urdu language has been understood that have not heard his voice from the platform. He is one of the noted revival preachers of the Punjab.

Another who is prominent in the Church is Rev. Labbu Mall, professor in the Theological Seminary, supported by the Indian Church, and the author of the article on "Self-Support" in this Magazine number. He is a profound thinker and student of the Word and his Bible studies are prominent features at conventions all over Northern India.

Then there is Rev. Barakat Masih, the pastor of the Gujranwala congregation, a convert from Mohammedanism, one who left all for Christ. For many years he was the Bible teacher of the Gujranwala Mission High School. Few can equal him in his ability to interest the boys in Bible truth. His first wife was Ruth, also a convert from Mohammedanism, who suffered great persecution and became one of the most beautiful characters the Indian Church has seen.

Then there are the younger pastors, some who have had better educational advantages and are fast coming to be recognized as leaders of the church: Rev. W. T. Williams, the pastor of Rawalpindi, a student and sermonizer, a "strong" man in Church councils; Rev. Wazir Chand, B. A., the only university graduate among the Indian ministers. He has just finished his Seminary course and has accepted the pastorate at Lyallpur with great self-sacrifice.

We might also mention some from among the village pastors, men without much education or preparation for the ministry, who have grown into pastorates among the people whom they taught as catechists purely through individual worth. Such a one is the Rev. Shadi Khan, pastor at Othian and Galotian in the Gujranwala District. He learned to read late in life and never attained a high degree of education but his spiritual understanding, his simplicity of character, his worldly wisdom and understanding of the people make him eminently fit for the work of village pastor.

We hope at some future time to give more detailed lives of these men and of many others whose histories might be read with profit.

OUR ELDERS.

Some More Character Sketches.

By Rev. J. G. Campbell, Pasrur, India.

THE GREAT treking movement going on among the oppressed classes in India is one of God's great miracles of the present age. It silences the enemies of the Christian faith. It is well compared with the great exit from Egypt in Moses' time. Just as it was in those days, the strain of supervision and leadership is enormous. Every Mission in these sections recognizes this as the greatest of problems, and one that is vital to the future life of the Church.

In the case of Moses God foresaw this need, and elders were chosen from among the people to bear the burden. I doubt if people living in enlightened America can imagine the sort of timber those first elders were chosen from, and few of us would have had God's faith in such humanity, and unloaded this great burden of responsibility on such shoulders. But it was God's way, and is yet the only successful way in India at least. The steadfastness and faithfulness as well as the influence of the elders is the rugged reef against which the waves of Roman Catholicism have spent themselves time after time in vain. Many ex-mission teachers and even some evangelists are drawn over to the different proselytising agencies but such cases among the elders have been few and far between.

The village elder is unlettered and poor in this world's goods, but wise in human nature and rich in faith oftentimes beyond even the pastor and missionary. To know these men is to have removed the last doubt of the reality of the work that is going on in the villages of India. Their loyalty to the cause is not that of an employee, and they do not work from hope of personal gain. It is no bread and butter salam that you receive from the village elder.

ELDER KAKKU MAL.

How I wish the readers of the Magazine might ride out of a Sabbath morning and see what one elder's life has counted for in a town of which the saintly Lytle said, "Munshi, I am sending you to Sodom." The town is Kalaswala, and the Munshi is Elder Kakku Mal. He was then a young man and had a common school education.

His father died in his early childhood, and little Kakku learned to look to his uncle as his friend and counsellor. This uncle was an enquirer and soon was baptized. Others of the family accepted the new religion, but not the widowed mother. In India today among those who are drifting from their old religious moorings I venture to say that the men are to the women as one thousand to one, and this place of the mother in the religious life of the home is at once the hope and despair as well as the challenge to the heralds of the kingdom.

The day came when Kakku's uncle moved to another village, and on that day the destinies of hundreds of needy souls in the back villages of the Punjab trembled in the balance. Should little Kakku go with his uncle to the new religion, or stay with the mother to worship at the Hindu shrine? It was a victory for the Christ; but today as the man, Kakku, with the iron streaking his hair, tells you of that day, of the old mother beating her head on the ground, weeping, imploring, beating her breast in agony, the tears start to his eyes as he says, "Sahib, I seem to hear yet the shrieks of despair borne to my ears far down the dusty road, growing fainter in the distance, as I myself too went weeping on the way for miles but did not turn back."

After receiving a modest education at the Mission School, he returned to teach school for a time near his old home. He then came as a teacher to Mirali, a centre from which has come a large group of such men as Labbu Mall, Mallu Chand, and others well known even in America. While there he was made Mission Inspector of Schools and has filled this post with distinction ever since in his district. The secret of his success in this also has been the sturdy honesty and faithfulness of his work.

Elder Kakku Mal's great work, however, is seen in the regenerated, and renovated lives of the 450 Christian people of Kalaswala itself, and of the thousands of others in the district who have been helped by him as he goes about continually on horseback fording the swollen mountain torrents, sleeping where the night finds him, and urging the people to give their children a chance to read.

ELDER DEVI DIYAL.

Equally interesting and pathetic is the story of Elder Devi Diyal of Zafarwal, a man who is noted for his integrity and intense hatred of lying or deception. He was born high up in the Himalaya mountains in the fertile and beautiful Khangra Valley, beneath the shadow of our Dharmsala Hill Station.

When a boy, Devi Diyal fled from the valley with his elder brother to take up the new religion. He is now an old man but has never seen his people again. As a presbyter his opinions are most valuable, and his sturdy adherance to the right has found him a place on more than one commission with a disagreeable task before it.

It is the advice and guidance of such men that makes it possible for a new missionary to take up the management of a large district successfully, and Elder Devi Diyal and Munshi Kakku Mal as laymen helpers have been peculiarly appreciated.

ELDER PHIRAN.

Of a different type, but just as fine an example of a true, strong Christian life of testimony is Elder Phiran, also of Kalaswala, a man who was baptized after his marrige, but who though beginning later in life is witnessing a good confession. Two years ago his second son failed in his last chance to finish the middle course in the Sialkot Christian Training Institute. His father was most disappointed, but with the faithfulness to his children which has characterized him ever since the death of the mother when this son was a child in arms, the father determined to give

ELDER PHIRAN OF KALASWALA.
(Pasrur District)

the boy another chance at his own expense. It was a year of dire struggle to the man. Then at the end of the year the word came that after all the boy had failed. Even when I had to tell him that the boy could not hope to pass in any way the look of patience and trust never left his face. He only said, "Very well, my boy must work now, if it has to be only at making bricks." I have long known it of him that when out on his buying trips (he ekes out his slender living by dealing in hides in a small way) he goes about preaching, and holds family worship with the people with whom he stops.

We have another old elder on the frontier of the district who has been a real pastor to his own and other villages.

The most hopeful side of the picture is the advance which can be noted among a group of the young elders. I have in mind Phola and Hassu of Basiwala, young men entirely unlettered, but able to recite dozens of Bible stories, men of prayer, having great influence in their villages, whose gifts are by far above those of their neighbors.

The most successful and faithful evangelist I know is an elder of very low educational attainments, but who has the true spirit of service. This man, Natthu, was with us in our special campaign through Pasrur District four years ago. None were too lowly, or difficult to teach, whom Natthu would not follow up and prepare for baptism.

A false case was brought against him by the Romanists. The high caste officials of his village came a journey of ten miles to offer to testify for him in court. The case fell through and Natthu was vindicated, which greatly increased his influence. He has received but few talents, but by trading has gained many more, and being poor maketh many rich.

I have seen no more encouraging sight in India than the earnestness of spirit and hunger for the Word manifested by these same unlettered village elders in our recent Elders' Conference.

For June weather the programme seemed to be quite full, but those elders were there for business, and we found them in groups between sessions, surrounding some pastor or evangelist, and committing the Bible stories to memory which were a part of the course. Every man went away with four new stories and a new Psalm committed to memory for use in his own villages.

Many of these men have unusual power in prayer and have a wonderful faith. Their "Conference Hour" on "How to Help the Pastor" was most inspiring. It began with two or three complaining sort of speeches from the more selfish and worldly point of view. Men were not honouring the elders as they should, etc. But these were hopelessly in the minority. These laments were only the "Cranking Up" which let loose the real, rugged, native eloquence of these keen, though untutored minds. The lack of love and respect was driven home to its true source, and one after another declared for the Law of Love, the victory through service, the giving of honour and service rather than demanding or expecting it from others.

Some of the elders had never led in prayer in public. Prayer was much emphasized in the meetings, and when in the class each was asked to pray, not one shirked. These halting, broken sentences filled our hearts with gladness, and must have been as sweet incense before the throne of heaven. The Spirit was with us and the men went away rejoicing.

MASTER FAZL ILAHI, B. A.

Besides the village elder with his more modest attainments there are laymen in our city congregations of great ability and influence. Such a one is Master Fazl Ilahi of Jhelum City. While acting as head-master of a large school he privately prepared much of his university course, and passed the examination of the Punjab University for the B. A. degree.

Fazl Ilahi is the leader in all work for Christians and non-Christians in Jhelum City. In the absence of the pastor he fills the pulpit. I have known him to spend his summer vacation from the school in a preaching tour among the difficult people of the Jhelum District.

He is a recognized leader in Sabbath School work. While this article is being written he is superintending the "All India" Sabbath School examination in the Punjab, sending out the questions for all the various grades and languages, and tabulating the results.

Fazl Ilahi, with his higher education, his influential position in the community, and his ability to take part in Presbytery work and Synod, fills a place as an elder that is greatly needed in the growing Church of the Punjab.

MASTER MAULA BAKHSH, B. A.

Another of similar spirit and attainments is Master Maula Bakhsh of our Sialkot High School. He is the son of Elder (now Rev.) Shadi Khan who had the most important qualification of ruling well his own house and who inculcated in his children a reverence for the Church and a love of service.

Maula Bakhsh, the eldest of the family, passed his university degree examination from Gordon College and afterwards qualified as a teacher in the Government Training College in Lahore. While he was head-master in the Christian Training Institute he was elected an elder of the congregation connected with the institution. He is a strong churchman, zealous for the training of Christian youth to take their part in a self-governing and self-propagating Indian Church. For this reason he is highly regarded by the pastors and leaders of the Church and we have great hopes of him as a future leader of the Church of the Punjab.

MASTER B. SAMUEL, B. A.

Another elder of prominence is Mr. B. Samuel of the Rawalpindi High School. He was ordained an elder by the Church of Scotland and was afterwards elected an elder by the United Presbyterian congregation of Rawalpindi City. He, too, holds a university degree and was educated in our Christian Training Institute and Gordon College. He is an indefatigable worker, a sympathetic friend of the pastor and organizer of the evangelistic campaigns which have become a feature of the Rawalpindi City work.

Mr. Samuel was chosen as one of the six Indian members of the Punjab Representative Council of Missions and was made chairman of the Committee on the Indian Church, the most important committee of the Council. This Council of Missions is composed of selected members from all the Mission bodies working in the Punjab. Our Mission is entitled to three missionary delegates, besides Mr. Samuel who was chosen by the Council itself, to represent the Indian Church.

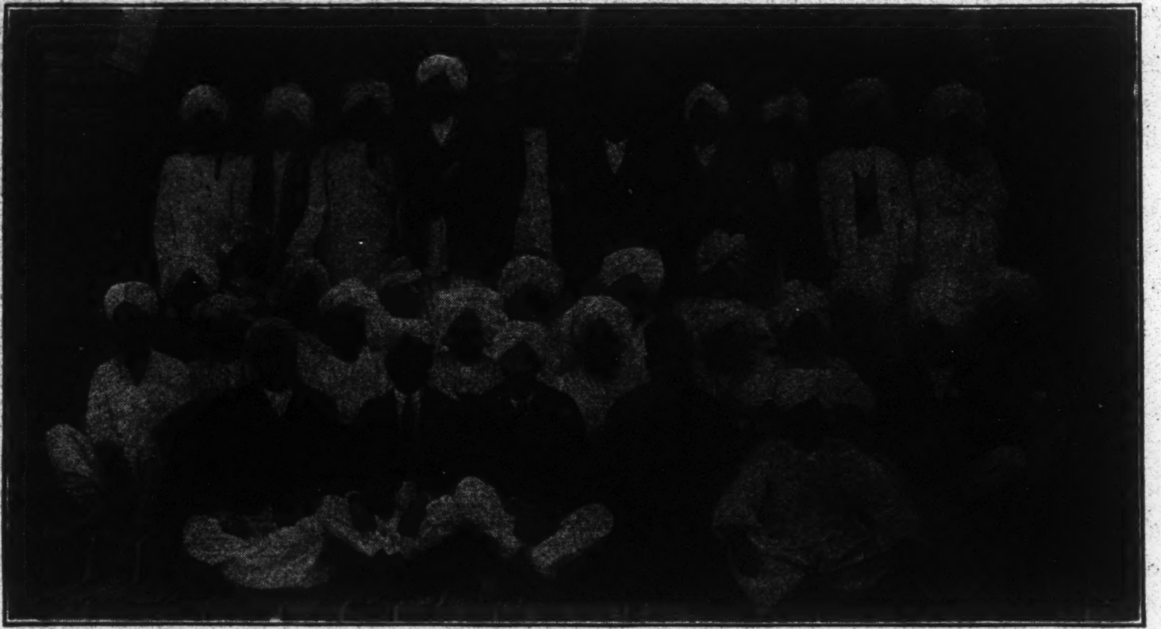
ALEXANDER McAULEY.

There are yet living a few of the very first elders, men who have seen the foundations of the church laid in this section. One of these fine old men is Alexander McAuley of our church in Rawalpindi.

Elder McAuley is a man in the seventies who has just retired after nearly forty years of continuous service in the Rawalpindi High School. Mr. McAuley came into our Church from the Presbyterian Church at the time our mission took over the Rawalpindi station.

Mr. McAuley's father was a wandering faqir (Hindu Ascetic). Once in his wanderings this Hindu Ascetic was given a Bible which he carried with him and hid away on the ridge pole of the thatched hut he was occupying for a season at Hardwar, the sacred place of the Hindus on the Ganges river. Soon afterwards fire broke out in this settlement of faqirs and all the huts were destroyed but this one in which the Bible was preserved. The faqir thought there was some special providence in this which was due to the presence of the Bible, and immediately he took this little boy, afterwards called Alexander McAuley, and the Bible, and came to the Presbyterian missionaries at Saharanpur. The father was baptized and after some time died leaving the little boy to the care of the missionaries.

About this time a "special" came from America for the education of an orphan boy with the request that the boy be called by the name of the donor. Never perhaps has a "special" brought such rich returns—a life of seventy years entirely devoted to the service of Christ. One cannot help but envy the Alexander McAuley who has had the privilege of educating this namesake in India.



THE ELDERS WHO WERE DELEGATES AT THE SYNOD MEETING HELD IN GUJRANWALA, MARCH 31, 1915.

After serving several places in the Presbyterian Mission, Mr. McAuley was sent to Rawalpindi in 1877. In 1889 he was elected an elder of the Rawalpindi congregation. Mr. McAuley was entrusted with the responsible position of resident manager of the station during the negotiations for transfer to our Mission and from that time he has worked loyally and faithfully as a member, and later as an elder in the United Presbyterian congregation.

Mr. McAuley has fulfilled in a remarkable degree the qualifications of an elder. He ruled well his own house and his children rise up to call him blessed. The older of his two sons is a guard on the railway and because of his upright life has earned the title of "saint." The younger son took medical training at Miraj and is in charge of the Leper Asylum at Rawalpindi. Of the four daughters, the oldest is the wife of Mr. B. Samuel, head-master of the Rawalpindi High School, the second is the wife of a clerk in government service, the third is the wife of Rev. Wazir Chand, the first college graduate to take the Seminary course, now pastor at Lyallpur, and the youngest is still in school.

Like the armies in the present war the Church must not only storm the trenches but hold them against the foe and the counter attack. This intensive and defensive function is a large part of the elder's duties. In view of his opportunities and knowledge we can only marvel at the staunchness and integrity of the Punjabi elder. As a power in the community his possibilities are only beginning to be utilized in the midst of a movement that has retarded by its very suddenness and immensity that degree of intensive fundamental training of character, that development of individuality which was so perfect a soil for Presbyterianism in the early days of Europe and America.

Even with all this behind us all elders in America are not perfect, and church discipline is not able in all cases to stem the tide of public opinion. Multiply infinitely almost that power of public opinion and you have some inkling of what an elder in India has to face when he walks into a wedding celebration and stops the heathen rite or ribald song, when he must sit in church discipline against the leading family of the brotherhood, or even when he is appointed as a member of a commission to discipline a pastor. We have seen the Punjabi elder stand these tests.

But the picture is not all bright. As a class he is most grievously sinned against. When only a few years out of heathenism he is elected as the best the village affords, and too often left with next to no idea of what is expected of him, or of his great responsibility before God. A missionary cannot settle down to a six months' course of teaching when he must try to see the people in from two to five hundred villages once in the camping season besides his other duties. And then there is the lure of the thousands beyond calling for baptism. The missionary is torn by conflicting opportunities and must often sacrifice thoroughness in order to even touch the thousands. The spiritually hungry are before and behind. The enemy threatens our line in the rear. Oh, for even a fair fraction of the teaching forces of the United Presbyterian Church for even one decade that a strong eldership might be trained and inspired thus giving this infant church at least a fair fighting chance for survival if it should be orphaned in a day and the old props struck away.

Note:—There is much of progress and encouragement to be noted in the work of the elders during the past year. We quote from the Mission Report for 1914.

Of the congregation of Ugru Khaira we read that they have successfully met a crisis during the year. "Collections were falling off and the pastor's salary was in arrears. He became discouraged and said he would leave if his salary was not paid. Then the session was called to the missionary's house to be instructed in the duty of elders. They were much impressed with the suggestion made in the Book of Government, that each elder be made particularly responsible for a section of the congregation. Returning home they divided the territory between them, and each set to work to canvas the villages allotted to him. They were much surprised to find that they were thus able to arrange for the full payment of the pastor's salary."

Another interesting account comes from Khangah Dogran, "The elders are becoming better acquainted with their duties and are trying to perform them. A committee with a live chairman, Jagtu by name, has charge of the collection of the pastor's salary. Elder Phagu is especially helpful in the work of teaching, and in visiting and praying with the sick."

THE PLACE OF WOMAN IN THE INDIAN CHURCH.

Women's Missionary Societies.

BY MISS N. J. SPENCER, LYALLPUR, INDIA.

Note by the writer:—This is but a traditional account of the "beginnings." The records of the first meetings were lost by the light-hearted Indian girl Secretary. The future historian's need was not recognized until too late to re-write from memory.

DR. MARIA WHITE had not long been in India until she began agitating the organization of a Women's Missionary Society in Sialkot. The other ladies were not enthusiastic as they could not see how they could possibly find time for this additional work. However, the idea appealed to the doctor's helpers, viz., the matron, the Bible woman and a young girl taking training for hospital assistant. The other ladies said they would come and bring with them all the women they could.

On a certain Wednesday in the winter of 1887-8, Dr. White sent out invitations to an American tea at 4 p. m. the following Friday, hoping to organize a missionary society before tea was served. Doctor was then living in a native house in the part of the city near the large school building of which you read in Our India Mission.

The meeting was held in the courtyard of the Dispensary. The Hospital workers, of course, were present. Miss McCahon came walking from the Girls' Boarding School with six of her elder and more reliable girls. The faithful Bible woman, Mary Anna, and other Christian women came from the city. Mrs. Stewart came in an ox cart from the Christian Training Institute at Bara Patthar with six or eight women among whom were the wives of some of our most useful Indian ministers, *e. g.*, Padri Fazl Din and Gandu Mal, then attending the Theological Seminary. Mrs. Stewart presided, and after devotional exercises these rules were formulated to guide in carrying on the Society's work.

1. This society shall be called The Sialkot Women's Missionary Society.
2. It shall meet the third Friday of each month.
3. The monthly dues shall not be more than two annas (4 cents) or less than one pice (half a cent). (This was to prevent any sensitiveness on the part of those who could give but little).
4. The object is to learn of Mission work, and of other nations; the de-

votional exercises at each meeting to consist of Scripture reading, singing Psalms, prayer, and discussion of work in some mission field.

Mrs. Shahbaz was elected President; Sozi, Secretary, with Miss McCahon's help; Mrs. Gandu Mall, Treasurer, with Mrs. Stewart's help. Then came the tea after this good afternoon's work. The effort of the Indian sisters to drink tea and eat the little cakes in the foreign way was most interesting.

In the early programs Mrs. Stewart told of the work in Egypt, Miss McCahon of that among the Freedmen, Aunty Gordon among the North American Indians, Mrs. Lytle, Itinerating in Our Own Mission; Mrs. Shahbaz, Work in Other India Missions.

Some of the missionary sisters had misgivings that the simple refreshments provided at each meeting, was perhaps more of an inducement than the desire to learn. But anyhow they did learn, and the missionaries from other stations began inquiring about the society. Miss McCullough after her return from furlough came to see how it was done, and a society was begun in Gujranwala. Miss Emma Dean Anderson came from Jhelum and another society was formed there. Mrs. Caldwell had already started a Dorcas society at Gurdaspur, and wrote to learn how it might be brought into line with the other missionary societies.

When Dr. White left that part of the city and came to live where her present Hospital is, the work was carried on by Miss McCahon, as the other ladies were absent more from the station, while she was in the school.

The Women's Missionary Society has from the first been very effective in developing the Christian women and creating an interest in others. To have their own "Committee"—one English word that ever Christian knows—with funds of their own contribution on the expenditure of which they vote, is far from the traditional idea that they are dumb cattle with no individual rights, here or hereafter apart from their husbands.

A TEACHER IN THE MARTINPUR SCHOOL.

They are tender hearted and the cause of the oppressed appeals to them, so they like to give for widows and orphans, to those in straits as the Armenian sufferers or the Belgian refugees. Frequently a society takes up as part of its work the support of an orphan in school or a motherless baby in a hospital, or a blind girl or a cripple in some institution, someone they know about; perhaps they themselves have been picked up out of the dust.

The garments they make in their sewing time are for the orphans or the patients in the hospital. They have been greatly interested in the work for Hindu and other widows; those who have no protector, and are often ready to be won to Christ, if kindness and safety from those ready to destroy them can be promised them.

Since the Synod's Home Mission work has been begun, a share of their gifts always goes to this evangelistic effort for what would otherwise be an unworked portion of our field. One society gave forty rupees for a village school supported by the congregation.

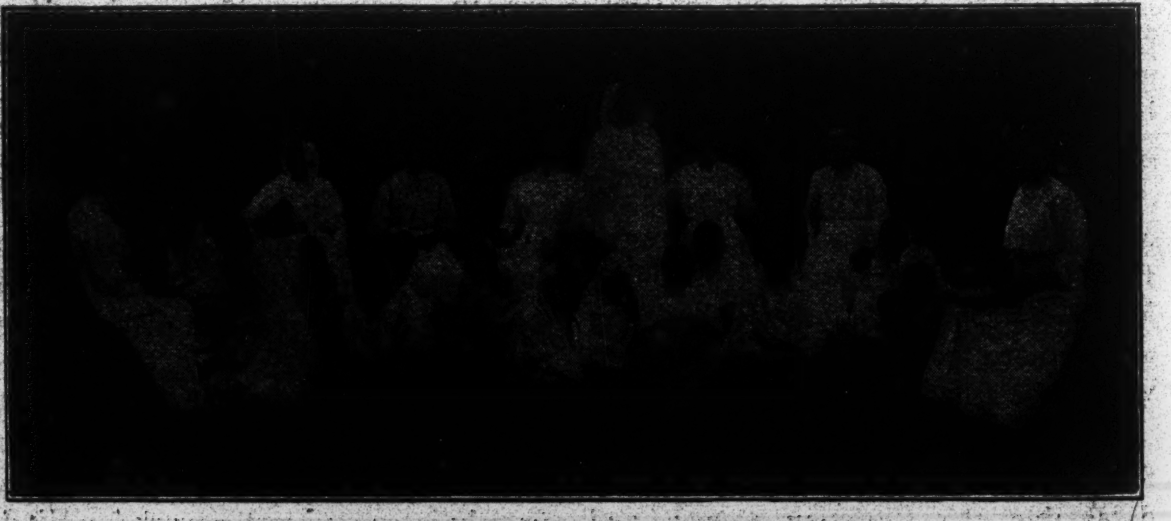
The work grew, extending to the villages. Where not even one woman can read it is difficult to have a formal organization, yet the work of the society has been carried on even in such places. The members each week tell what they remember of the pastor's sermon the previous Sabbath, adding whatever original thought has come out of it. An old Sabbath School picture roll helps the leader to tell a Bible story. The Psalm book may be open at the wrong page and the Psalms sung are composite maybe, but since they express real heartfelt praise, David himself could hardly object.

Where they can do nothing else, they meet and take up the collection. The women are said to be in advance of the men in contributions because of the influence of their society.

We find the Thank-Offering idea quite in accordance with oriental thought. In the Sialkot District they came to the village meetings with their White Gifts or Silver Offering clasped in one hand and the coppers for the "usual collection" in the other. When inadvertantly a mistake was made and the Thank-Offering got into the wrong hat, the proceedings just had to be suspended until the silver was retrieved and put into the Thank-Offering.

As yet perhaps they give more for tangible blessings than for the great gift of Christ's love for them. Most often it is for recovery from sickness, fever, plague, boils, sore eyes: sometimes for unusual good health. One year a mother promised to give a rupee if her prodigal son returned; next year she had the joy of putting in this offering because the boy had come home. Sometimes the reasons are very material indeed, yet near and real to them, *e. g.*, the successful calving of the family cow, good harvests or freedom from serious illness.

The school girls give from their scanty store liberally to the Thank-Offering.



THE "SARAH DOUGHERTY" ZENANA SCHOOL.
Arranged in Classes.

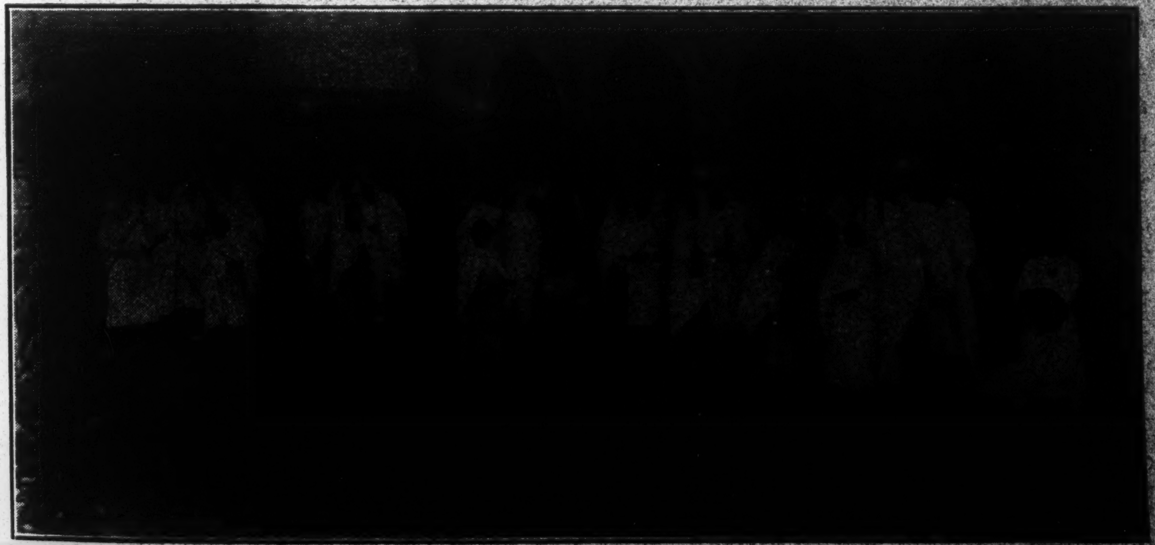
One says, "I give because my father was chosen elder;" another, because the habit of evil speech among the girls in school has very markedly decreased. Another is thankful because this year very few girls have had to be "sent to the office" in the interests of discipline. Another because this formerly desert place, Sangla Hill, bare of even a spear of grass, has been transformed into a beautiful place for the girls and their teachers—a veritable garden of girls. Some of the girls give a Thank-Offering for success in passing the government examinations.

The little clay Thank-Offering jugs are seen in many homes ready to receive the offering on special occasions. The annual jug breaking when the women come in from the district—and there is a friendly rivalry as to whether The Village of Light has a larger offering than No. 72—is an event of the summer. When really keen, some of them put in a few extra coins to bring the offering of their village up to, or may be a little beyond that of the rival. The primitive jugs in some places are being replaced by little boxes whose key is kept by the missionary until the Thank-Offering meeting.

Some who have skill in making fancy work, crochet edging, bags, neck fixings, etc., give their work to be sold for the missionary society. Some have collected and sold old papers to make money for their offering. Papers sell for more here than in the States!

Frequently the societies meet weekly. It is easier to remember the day of meeting then than when it comes but once a month. They are the Ladies' Aid Society too, active in every needed work. When a new church is to be built or the old one enlarged and repaired, when new matting is needed or the floors and walls need plastering with the universal mud plaster, when the window curtains in a city church need renewing or flowers for the pulpit are required, the women are the first to help as is woman's wont in all churches.

These Punjabi King's Daughters are taught in their meetings to pray for themselves and others, to praise God in song, to tell others of Christ and what He did for needy ones when here on earth. Of what He has done and is even



AVALON HIGH SCHOOL GIRLS.
Miss Louise Scott at the Organ.

now doing for them, and of what He is doing through His hand-maidens in other lands. They learn independence of thought, even a negative vote in a business meeting is refreshing, instead of the wearisome rejoinder—when an opinion is requested—"Whatever you say is all right."

They are taught to give—not to the plump vile faquirs who come begging in the Lord's name—but to the little cripple or the blind child, or to those suffering because of persecution or war. Women have actually argued with me this summer that these faquirs are the Lord's servants and in giving to them they give to the Lord! These faquirs are clever enough to beg from us in Christ's name; the shame and blasphemy of it overcomes me!

The individual societies were after a time grouped into what was called A Synodical Women's Meeting. Now they follow the lines of the Presbyteries, and there are five Presbyterials with twenty-nine societies reported. The General Meeting is held once in three years only.

These Presbyterials, attended by two or three hundred women paying their own travelling expenses, often walking from ten to twenty miles besides carrying their babies, sleeping on the ground, and paying for their own food have been most helpful. After such a meeting the women go home determined to have a society in their own village.

The bond of sisterhood in Christ becomes a real thing to them in the Presbyterials, when all sit together, from those wearing European clothes to those clad in a single ply of the cheapest cotton. Some can read two or three languages, others count up to twenty, the sum total of fingers and toes. Some even who belong to royal families have been in the meetings, many are the "untouchables." If it were not that Christ has laid His hand on them, the wildest dreamer could not think of these all sitting together.

The gifts reported in dollars seem small indeed, but $453.00 make Rupees 1360 and each rupee contains 64 pice. Our women school teachers ordinarily get from two dollars to nine or ten dollars a month, so the gifts must not be measured by American standards. The village women do not always have coins to give; but an egg or a chicken or a literal handful of butter or grain, rice or corn or wheat or barley tied up in a corner of their chaddars (veils); a lump of sugar or a bunch of raw cotton surely is not despised by Him for Whose temple furnishings the wise hearted women who could spin brought the fruit of their hands' labour. Sometimes the offering is obtained by putting aside the first handful of flour taken out for the day's baking. They believe that this offering blesses the bread for the day. Who can deny that this is Pauline theology—"the lump is rendered holy."

Village Societies have been organized and died and come to life again, as there were or were not women with the enthusiasm to carry on the work. But they are the most interesting of all and their members are most interesting at the Presbyterial meetings. The need of a new suit or a Spring bonnet doesn't prevent their attendance and if the baby who must be brought if the mother comes, has nothing but his "brown birthday suit" that doesn't matter either. The horrified new Miss Sahiba probably contributes a duster from somewhere for a temporary drapery and all are happy.

The keenness with which some of these illiterate village grandmothers follow the business, insisting on knowing that everything is done correctly is surprising.

After the Synod of the Punjab was organized, the "Synodical" Women's Meeting was organized too, just when or by whom the writer of this account hasn't been able to learn. It too lapsed for a little and then again took on new life.

A memorable meeting at Lyallpur impressed some as being the first general meeting on the new basis. It surely was new and nearly drove the methodical ladies distracted, for the Christian women of the district were invited to pack their lunch boxes—which means to tie up some flour in the corner of the "veil" (like Ruth wore)—and come. And they came. The church was filled and overflowed. Women and babies were on the floor, the verandahs, the backs of the benches, the benches—everywhere. The Miss Sahiba who invited them was delighted; the Miss Sahiba who thought the program was meant to be heard was nearly overcome by her all but futile efforts to keep the crowd quiet, so that something of what was going on might be heard. But it was a great meeting and did great things. The educated Indian city ladies were happy to see the love and enthusiasm of their humbler sisters, to whom this was a new thing. The village women realized as they had never done before the possibilities open to Indian womanhood. Accustomed to being despised, and thinking of themselves as a despised people, they were surprised to see Christian women as far superior to their high caste non-Christian ladies in the village, as heaven is above the earth. Other similar meetings have since been held, but none are remembered as is the first.

Who can deny that woman has a very real place in the Indian Church! We have in mind as we write women here and there and not a few either who take their places in the society, and read papers at the Presbyterial on subjects which have been assigned to them, as gracefully and forcefully as any woman in America could do—who are as full of zeal and devotion, who are giving of their time and their means unstintingly for the work of the Church and the advancement of the kingdom, who are an inspiration to their countrywomen. The women of India have not yet wholly come into their kingdom, but they are reaching out eager hands, and for them a golden day is dawning which we believe will soon advance to noonday splendour.

THE CHILDREN—THE HOPE OF THE CHURCH.

BY MISS ELIZABETH LAWRENCE, PASRUR, INDIA.

"Let the children of Zion be joyful in their King." Ps. 149:2.

OH! THE cities and villages of India are full of children who do not know that they have a King, who sing no praises but only vile songs, who are not joyful but who live sad, ignorant lives. How can they rejoice in their King when their mothers teach them only coarse evil wedding songs, when there is no Bible in the village and no one to read it if there were? How can they be trained for the heavenly choir when all about them they hear cursing, abusive language, vile stories, and heathen superstitions; when they are taken to all of the Hindu festivals, and are acquainted with all of the wickedness connected with them? How can they be pure in heart to see God when several families live in one courtyard, when in babyhood children are engaged and taught to look forward to marriage with some unknown person, when girls are sold to the highest bidder, when marriage vows are lightly taken and lightly broken, when widows are suspected, and often justly?

It is in surroundings and circumstances such as these that the children who are the hope of the Church are brought up. Can you not readily see what a very difficult problem is before the Church in training her children and young people to become a part of the spiritual temple, when their lawful right of purity and simplicity is denied them?

But the picture is not all of inky darkness, for hark! what is that music which we hear? It is children's voices. Yes, we have come to a village where there is a school and a Christian teacher. We find the children sitting on mats around the wall in the courtyard. We see at one end five little girls. When we consult the register we can tell from the names that several boys are Mohammedans, a few are Hindus and the rest are Christians. But they all join in singing the tweny-fourth Psalm, "Ye gates lift your heads and the King of Glory shall come in." There are streaks of light even in the midst of the darkness, and the bright spots are growing. Let no one ridicule if they do not sing the same tune or keep the same time, even so they have opened the way for the King of Glory to come in. When the children were singing in the temple and saying, "Hosanna to the Son of David," the chief priests and scribes moved with indignation said unto Him, "Hearest Thou what these are saying?" And Jesus said unto them, "Yea, did ye never read. Out of the mouths of babes and sucklings Thou hast perfected praise?"

Often in a village the older people think they are too busy to attend service. Sometimes their non-Christian employers will not let them leave their work, but usually an audience of children can be found. Especially important

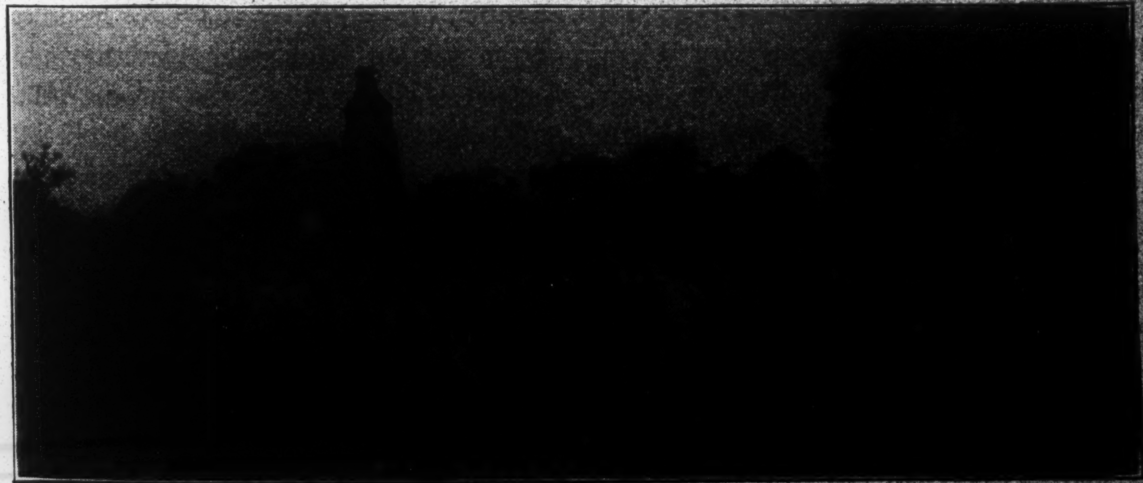
CHRISTIAN TRAINING INSTITUTE.
Middle Class boys finishing their course here ready to enter High School.

is the teaching of the girls. In many cases when a new village is listed among enquirers, it is found that the impulse for the new life has come through a young bride who has come to the village from a Christian home.

The children can often be made a most effective means for winning their parents as is instanced in the women of Pasrur City. These had long been a burden on the hearts of the missionaries. They came to church only at long intervals, although to accommodate them the hours of service had been changed many times. When services have been held in their own quarters only the women at whose house the missionaries were sitting would attend. This summer no special attention has been paid to the women, and instead the children have been gathered together, while Psalms, Bible stories, and verses have been taught them, and by a little effort and rousing of enthusiasm the children have been led into the Sabbath School. In this way the mothers have been interested through the children to a greater degree than they ever have been when the effort was put directly upon them.

Village life being such as it is, and wise home discipline being almost unknown, except among those who have themselves received school training, the need for the well-supervised boarding schools, where the training of heart and hand accompanies that of the head, is manifest. It is equally plain that the village evangelistic work and village schools must be the recruiting agencies for the boarding school.

Thus the children who are the hope of the Indian Church are for the most part being educated in our boarding schools. It is true that the number which these schools can accommodate is miserably inadequate to the need, and great numbers of children are growing up more or less as "baptized heathen," but as far as in them lies the schools are meeting the need, and we have but to review the history of our Christian schools, the Girls' Boarding School and Christian Training Institute, Sialkot, and now the Avalon High School and the Girls Boarding School at Sangla Hill, to gain a small idea of the untold strength these have been in the upbuilding of the Church in the Punjab. From these have come our pastors and teachers, also the wives and mothers of



CHRISTIAN TRAINING INSTITUTE.
Upper Primary Class with the Scotch Hunter Memorial Church in the back-ground.

the present generation, who have gained a higher ideal about the training of their children than their mothers and grandmothers had.

See the family groups of boys and of girls in their separate schools as they gather for the evening meal. The monitor of the family either asks the blessing himself or calls on another to ask it. At stated times each family has worship by itself. The monitor also directs the cooking and washing, the sweeping and cleaning of the house. What a training this for homemaking and leadership! Watch the children in their orderly files going to Sabbath School, Church or prayer meeting, and sitting quietly during the service. When the bag is passed for collection, each child who has been able to save or earn a pice drops it in. No need of preaching the tithe system to them! The collection would only be decreased in many instances. What an interest the children take in their Christian Endeavor Society each Sabbath evening! The prayer room is a blessed accompaniment of each school, and who can estimate its value to the future Church? When the Thank-Offering is lifted in the Missionary Society, how gladly the children bring their gifts! Those who have no money present the lace or other work which they have made. On Sabbath afternoons and during the summer vacation, the children enjoy teaching in the villages.

When Chirag was too small to read, he said that he had been holding services in his own village during the holidays. "But you cannot read," the objection was made. "My sister, Hossaina, did the reading, but I did the preaching," was the reply.

It was an inspiring sight to see the attractive bright-faced girls at the opening ceremony of the new building of the Avalon High School as they performed their part on the programme; and the many others who sat back, but showed by their faces how full of eager interest they were in all that concerned their school. One could, with very little imagination, picture these girls in the near future taking prominent positions in the education and training of India's children and young womanhood; as true helpmates to their husbands and wise and capable mothers of the children of the coming generation.

UPPER PRIMARY.

They have no class room. The convention oven and cooking place show in the background and also some of the old buildings used as a part of the dormitories.

This is the bright side of the picture. The darker side and the greater problem confronts the Church in its teeming millions of village children. How are they to be trained so they will become stones in the spiritual temple, polished after the similitude of a palace? The means for polishing is so very inadequate—in so many villages almost nil—and the village school for boys, and much more so for girls, is perhaps the greatest problem the Mission has yet to solve. That it must be solved goes without saying, for numerically the backbone of the Church is in the villages, and if the Church is to grow it must be from numbers drawn from these same villages.

At a recent Conference of District Missionaries this subject was up for consideration and discussion, and in its findings two solutions for this problem were suggested, either of which might bring the desired result if it could be completely carried out. The first and by far the most successful as yet in the Mission school with its mud hut, meagre furnishings, and discouraged Christian, or indifferent non-Christian teacher. To extend and improve his village schools is the work on which the District Missionary is bestowing his best efforts. The Government has always been sympathetic towards the Mission village school, and its grants for maintenance have been liberal wherever the conditions could be met.

The second solution is to be found in the Government school with its superior equipment, and open or secret hostility and prejudice on the part of teacher and higher class pupils to the low-caste children. Even Government primary schools are pitifully few in comparison with the great mass of the people to be educated; and there are comparatively few villages where such schools are available for Christian children. The attitude of the Government school towards Christian pupils is changing, and where a suitable atmosphere can be created by the introduction of a well-trained Christian teacher, this furnishes the best solution to the village educational problem. This, however, is a slow process because of the lack of Christian teachers and because the providing of educational facilities for all the people is a task so great that Government has never been able to cope with it. The extension of the village school is a problem with which the Government is

MARTINPUR GIRLS' SCHOOL.

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Correction

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MARTINPUR GIRLS' SCHOOL.

Correction

struggling as well as the district missionary.

The village washerwoman taking away the week's washing from Girls' Boarding School, Sialkot.

Truly, the task is too great for the present force of missionaries, the present budget of the Mission, and the present corps of trained Indian workers. What is a village school here and there, a Sabbath School or a Christian Endeavor Society in one village out of twenty? How can all the people be taught to praise Him when so few have the opportunity to learn? The amount of leaven is too small and the lump too large; but even so it is from these schools and societies that we expect the leaders of the future Indian Church will come.

At present only about forty per cent. of all the Christian children of India are in school, which means that the other sixty per cent. are growing up in absolute ignorance. During the past few years owing to the great mass movement which has swept through the Church of the Punjab the problem has become highly intensified, and perhaps the most distressing part of it is that the schools have not increased in sufficient numbers to be able to provide for the children.

It has been said that if you would educate the Negro you must begin with his grandmother. Jessie Ackerman, in writing of Mission work in Australia said that it was not until the third generation was taken into training that a high degree of development was reached. The leaders of the Church in India today are principally those of the second generation. We are expecting greater things of the young people whose grandparents made a stand for Christianity, and have seen their children's children dedicated to Him.

From the "Renaissance in India" by the Rev. C. F. Andrews, M. A., we quote:

"It may be left for our present generation to serve India with its failures: it will be left for future generations to serve her with their successes.

"In one generation the world may be evangelized, but Christ's glory may not be complete. Oh Church of Christ in America, 'With gladness and with joy thou all of them shall bring. And they together enter shall the palace of the King.'"

"Tell ye your children of it, and let your children tell their children and their children another generation." Joel 1:3.

Kindergarten Class in Industrial Home, Pasrur, having their dinner of rice.

Another group in same school.

CHURCH MUSIC.

The Place the Psalms Hold in the Evangelization of the Punjab and the History of Indian Church Music.

BY REV. H. S. NESBITT, GUJRANWALA, INDIA.

THE PSALMS BROUGHT BACK TO THE ORIENT.

IS IT not a remarkable thing that a book of devotional compositions prepared for the use of God's people three thousand years ago, and in a land and language far removed from India, should be found to be the most acceptable book of praise to the Indian believer? Such the book of Psalms has proved to be, when translated into the language of the common people and set to the tunes they love so well, and in which alone their souls seem to find adequate expression. On the one hand this argues for the divine authorship of the Psalms, and their indispensableness to the believer. He Who fashioned their hearts fashioned the Book. On the other hand, from the point of view of the music employed in singing them, it furnishes us with convincing proof that the people of the East will never, in their devotional and religious life, slavishly conform to Western ideals.

Just as the West finds it hard to interpret the East, so the East finds the West not reaching up to its religious ideals. We have much to learn from the East in the matter of reverential respect and devotion. In our religious music we can I think never hope to convert these peoples to our standards. Our musical conceptions seem so radically unlike theirs. I think they will sooner convert us than we them. Doubtless from a scientific and aesthetic point of view we are leagues in advance of them in music. But whatever the reason be, they look upon our western tunes much as they do upon our western diet, as quite lacking in essentials.

INDIA'S CONCEPTION OF MUSIC.

Only today in our Revision Committee, we two Americans sang a Psalm lately versified in Punjabi, to one of our most popular tunes which we thought had a slightly Oriental theme, and would appeal to them. There were three good Indian singers present besides those on the Committee. When we had finished the piece to our satisfaction and turned to them for approbation we found them most reserved and qualified in their approval. Yet the other day they sang for us a Psalm to a tune which while deeply affecting them seemed to us lacking in much that we call music. Our poet-laureate of long years standing remarked at the close that such a tune as that well sung would bring an Indian audience to tears.

Notwithstanding this all their tunes are not strange or unappealing to our ears. Some of them affect us deeply from the first hearing, while others well wedded to the lofty sentiments of the Psalms grow on us till they seem well nigh indispensable in our worship. I think any of our missionaries who have had to remain at home, after a time of absence from India will acknowledge a great longing for the privilege of joining in the singing of the Punjabi Psalms.

When we get into the life of the people and appreciate its simplicity, the freedom from the involved manner of life in the West, their closeness to nature and primitive things, their responsiveness to religion, their Oriental

Rev. David R. Gordon, D. D., Padri William, Rev. Henry Nesbitt, Rev. Imam Din Shahbaz.
THE PSALMS REVISION COMMITTEE.

hospitality, the similarity of their customs and traditions to those of the Bible times and people, and most of all when we come to understand their language and idioms, we will be convinced that the Psalms in Punjabi must come far nearer to being to this people what David's Hebrew Psalms were to the chosen people, than we can hope the English Psalms with Western tunes can ever be to Western Christendom. There they are precious, here they are beyond price, something the people cannot do without and which they will never surrender. They grip the hearts of the Christians as no other songs do or can. At conventions and other large gatherings, Indian Christians of all denominations join in them with greatest freedom and fervor. Even the proselyting Roman Catholics wink at their use and have to employ our Psalm book to hold the people, for everywhere in the Punjab all branches of the Christian Church are singing the Psalms. I believe the Psalms will effectively bar anyone who uses them from going far in Roman superstitions or other vagaries of belief. The Psalms have proved an anchor for souls in all ages of the Church, and for that reason they suit the needs of the Indian Church today.

PSALM VERSIONS IN INDIA.

The pioneer work which our Church's representatives in India have done in Psalm translation and versification has been as unique as it has been fraught with blessing. It began early in the eighties and is still being carried on. First of all Dr. Andrew Gordon, cooperating with Rev. I. D. Shahbaz, our Mission's poet-laureate began an Urdu metrical version of the Psalms. The metres adopted were those of our American and English tunes. This version when completed was hailed with delight. It is poetical and classical in its terminology. It served the Church well for a time. It was published in both Persian and Roman characters. (A sample page is shown herewith). When the writer came to the field nearly eleven years ago it was in use, and was the only complete version at hand, except that translated by Dr. Ullman which was of later origin.

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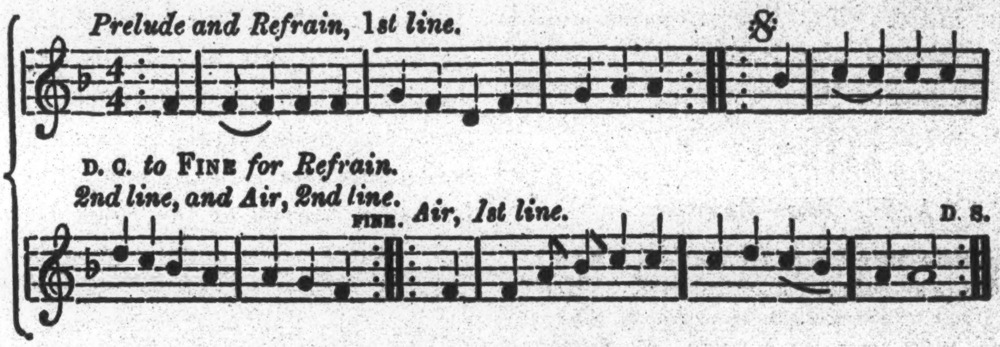
Hissa 2. ZABUR 143. Wazan 2.

1st Tune. 11s.

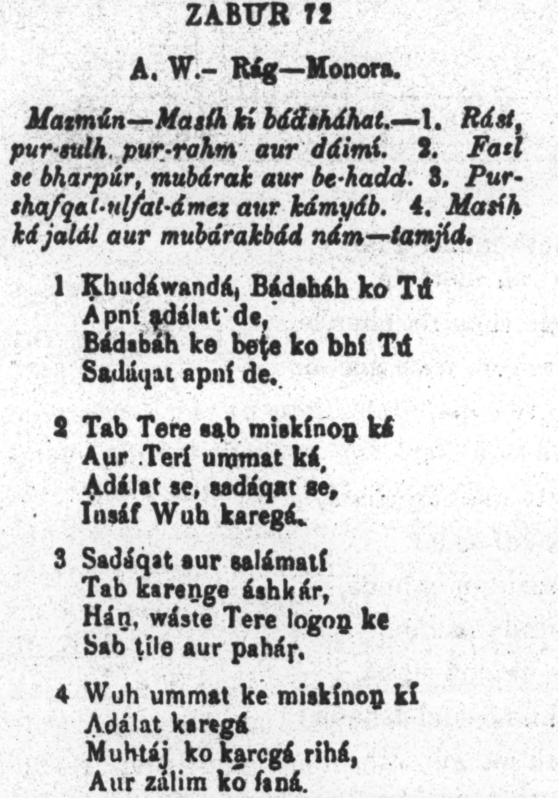
Prelude and Refrain.


Prelude and Refrain, 1st line.
D. C. to Fine for Refrain.
2nd line, and Air, 2nd line.
Fine.
Air, 1st line.
D. S.

Prelude & Refrain. 10. Ḳhudáyá, túṉ sun merí chhetí duạ́,
Ki hai ḳhátima neṛe rúh merí dá.
11. Túṉ múṉh apná bande thoṉ na pher le,
Ki táṉ ḍig páwáṉ maiṉ na wich gor de.
12. Muhabbat dí áwáz fajre suná,
Ki hai tere utte merá ásrá.
13. Túṉ hun apní ráh utte mainúṉ chalá,
Tere wall merí ján takdí sadá.
14. Mere wairiáṉ koloṉ mainúṉ chhuḍá,
Tere kol áke maiṉ laindá panáh.
15. Túṉ apní hí marzí te chalná sikhá,
Ki túeṉ hai merá Khudáwand Ḳhudá.
16. Wikháwe terí nek rúh mainúṉ ráh,
Táṉ sachchiái de mulk já pauṉhcháṉgá.
17. Túṉ nám apne de wáste, ai Khudá,
Merí jáṉ núṉ zindagí ạtá.
18. Túṉ apní sadáqat dí ḳhátir, Ḳhudá,
Merí ján-ḍáhḍe dukkháṉ thoṉ chhuḍá.
19. Mere utte kar rahm, mere Khudá,
Mere wairiáṉ nún túṉ chhetí muká.
20. Túṉ kar nás hun múzí tamám,
Ḳhudáwandá, terá hí maiṉ háṉ gulám.

THE ROMAN-PANJABI WITH MUSIC.

This version of Dr. Gordon's was used by the Church for twenty years. After that a common concensus of opinion led us out along a new line, which was the beginning of the popularizing of the Psalms. For reasons already stated it was felt that the Western tunes could never be successfully grafted on to the Indian mind. The Indian heart could never overflow with the same devotion when singing a Western tune to words in Western metre. So, while it called for courage and resolution, the departure from the usage of twenty years was bravely made and a version of the Psalms for popular use in the colloquial Punjab, and in Indian metres suitable for Indian airs wes produced in 1906. This appeared in Roman letters with written music for each Psalm. It had been preceded by two small editions of a few selected Psalms, in Persian Punjabi. In the former of these the part of the Rev. D. S. Lytle was a very important one. He transcribed the Indian airs to written music and a Romanized edition, including this music; but the Romanized edition of 1906 and its counterpart in Persian Punjabi in 1909 were the first to realize the new ideal in a complete Psalm book.



ZABUR 72

A. W.- Rág—Monora.

Mazmún—Masíh kí bádsháhat.—1. *Rást, pur-sulh, pur-rahm aur dáimí.* 2. *Fazl se bharpúr, mubárak aur be-hadd.* 3. *Pur-shafqat-ulfat-ámez aur kámyáb.* 4. *Masíh ká jalál aur mubárakbád nám—tamjíd.*

1 Ḳhudáwandá, Bádsháh ko Tú
Apní ạdálat de,
Bádsháh ke beṭe ko bhí Tú
Sadáqat apní de.

2 Tab Tere sab miskínoṉ ká
Aur Terí ummat ká,
Ạdálat se, sadáqat se,
Insáf Wuh karegá.

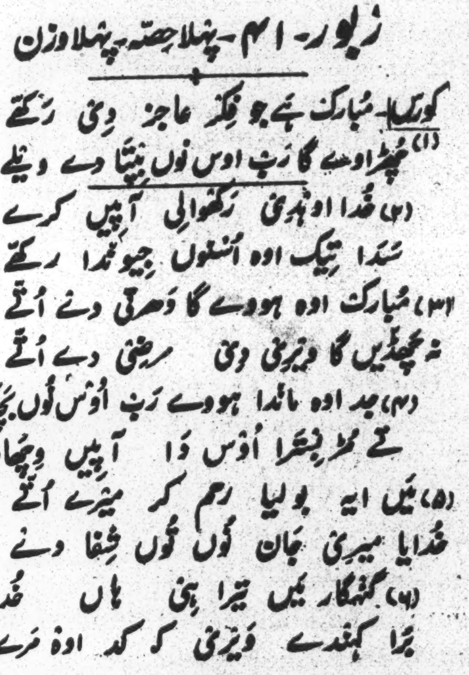
3 Sadáqat aur salámatí
Tab kareṉge áshkár,
Háṉ, wáste Tere logoṉ ke
Sab ṭíle aur paháṛ.

4 Wuh ummat ke miskínoṉ kí
Ạdálat karegá
Muhtáj ko karegá rihá,
Aur zálim ko faná.

A PAGE FROM THE ROMAN-URDU.
Version of the Year 1880.

This version found great acceptance not only within the bounds of our own mission but in other missions, in conventions and melas, and the demand for the books has nearly exhausted the edition. Being in charge of the Book Depository the writer has good opportunity to observe the character of the sales. Lately he has received orders from Burmah, the Deccan, the Frontier Provinces and Chamba State, and the orders from the Church of England Mission, the Scotch and Methodist mission, and the American Presbyterians, come with pleasing frequency, and testify to its growing popularity.

The Punjab Religious Book Society has taken a great interest in the Punjabi Psalm Book. The Society acts as agent for it, as also does the Christian Literature Society of Ludhiana. Together these societies reported and made returns to us for 268 copies sold during the last year. The Punjab Religious Book Society is offering to make us a liberal grant for the publishing of the new edition, which we are now engaged in revising, and they hope to become thereby the chief agents for its distribution. It is probable this offer will be accepted. This appears all the more significant when it is known that this society is largely controlled by the Church of England, which is thoroughly committed to the conserving of what it esteems to be essentials of polity and doctrine. That under such auspices our Psalm version, prepared and revised wholly by a committee of United Presbyterians, finds ardent promoters speaks volumes for the esteem in which our orthodoxy as well as our literary productions are held by a most exclusive denomination. It is still more significant because of what it promises for church unity in the future. I believe there is not another complete hymn book in Christendom that would win such hearty and universal approbation from such widely varying sources.



زبور - ۴۱ - پہلا حصہ - پہلا وزن

کورس - مبارک ہے جو فکر عاجز وچ رکھے
(۱) چھڑاوے گا رب اوس نوں بپتا دے ویلے
(۲) خدا اوہدی رکھوالی آپیں کرے گا
سدا ٹیک اوہ اُنہوں جیوندا رکھے گا
(۳) مبارک اوہ ہووے گا دھرتی دے اتے
نہ چھڈیں گا ویری وچ مرضی دے اتے
(۴) جد اوہ ماندا ہووے رب اوس نوں بچاوے
تے مڑ بسترا اوس دا آپیں وچھاوے
(۵) میں ایہ بولیا رحم کر میرے اتے
خدایا میری جان نوں توں شفا دے
(۶) گنہگار میں تیرا ہی ہاں خدایا
برا کہندے ویری کہ کد اوہ مرے گا

Psalm 41.

THE PERSIAN PANJABI VERSION.

Our Christian soldier boys who have gone or are about to go to France will carry with them these songs to European battle fields and will sing God's songs in a strange land for their own edification and consolation. This Punjabi version has filled exactly the needs of the Indian believer. We do not have to urge them to sing heartily, they naturally do so, because the songs and the tunes both touch the deepest chords of their hearts.

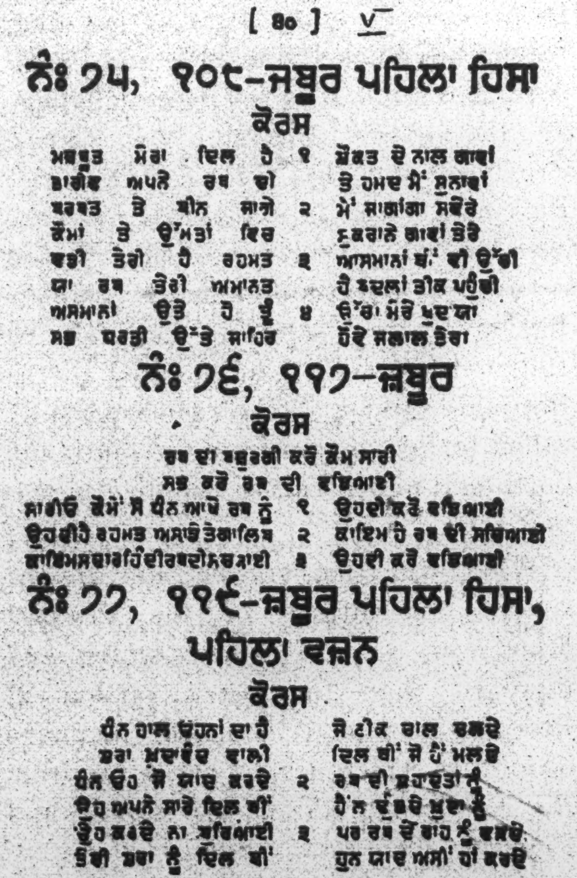
A VERSION FOR THE EDUCATED CLASSES.

When the marked success and popularity of the above mentioned Punjabi version became apparent to all, it was seen to be the natural harbinger of another version. This is now being issued and will be on sale within a few weeks. What the Punjabi had realized in the Psalms, the down-countrymen who knows only Hindustani must also be allowed to have. Many people who do not speak or understand Punjabi come to our conventions. Some come from Central India and some from even further south. There is one language that is understood to some extent in every corner of India. It is Hindustani or Urdu, the language of the camp. While its true habitat is among the cultured classes of India's Capital, Delhi; and its noted seats of learning, Allahabad, Aligarh, Lucknow and Cawnpore, and while it is the court language of the entire Punjab, the United Provinces and the Northwest Frontier Provinces yet it is understood by some everywhere. Therefore, our Synod resolved on publishing another complete edition of the Psalms in Urdu set to Indian tunes like those adapted in the Punjabi version. It was repeatedly called for by visitors from the south and north and now it can be supplied in this new form.

What will this version add to the sphere and utility of the Psalms? Much every way. It is more stately and dignified than the sister version in Punjabi, because it is in the language of culture which derives its terms from the classic sources of the Arabic and Persian. This new version is therefore another markedly forward step in the popularizing of the Bible's book of praise. It can now penetrate the whole of India, and will doubtless in the coming years become a household classic wherever it goes, for it is put in the most appealing form, to be sung to tunes already familiar. This seems to have been one of God's wise ends in choosing us as a Church to have a place, and an important one among the great missionary forces of India. I should mention here that it is being planned to put these various editions of the Psalms within the reach of the public at prices which will permit the poorest to obtain them.

A FUTURE GURMUKHI EDITION.

For the future there still remains the publication of a complete Gurmukhi edition, that is, the Punjabi transliterated to be read by those who know only the Gurmukhi alphabet. This language is read by the large Sikh community of the Punjab, and is one of the tongues our missionaries have to master. Strictly speaking its terminology as well as its letters differ widely from the Punjabi of the Mohammedans. We already possess an edition of a small book of Psalm selections in Gurmukhi which is much in demand, and we hope the future will see a complete book of Psalms in Gurmukhi.


[੪੦] V

ਨੰ: ੭੫, ੧੦੮-ਜ਼ਬੂਰ ਪਹਿਲਾ ਹਿਸਾ

ਕੋਰਸ

ਨੰ: ੭੬, ੧੧੭-ਜ਼ਬੂਰ

ਕੋਰਸ

ਨੰ: ੭੭, ੧੧੯-ਜ਼ਬੂਰ ਪਹਿਲਾ ਹਿਸਾ,
ਪਹਿਲਾ ਵਜ਼ਨ

ਕੋਰਸ

THE GURMUMUKHI EDITION OF THE PANJABI PSALMS.
Ps. 108 at the top.

*OUR POET-LAUREATE.

In summing up the story of the book of Psalms in the Indian Church we cannot help but think of the provision God made in giving to the Church and Mission here a real poet and scholar in the person of the Rev. I. D. Shahbaz who has had a leading part in preparing all these versions and who is still living and assisting in the revision at present being made, preparatory to the new Punjabi edition. A full sketch of his life appears elsewhere in this Magazine by Rev. D. R. Gordon, D. D., one of the present revisers, and the son of our first missionary, Dr. Andrew Gordon, who began this work with the Rev. I. D. Shahbaz thirty-five years ago. The latter is now an old man deprived of his eye-sight yet vigorous and active in mind, and one who is still doing great service for the Church.

RESULTS OF THE POPULAR USE OF THE PSALMS.

How largely are these songs entering into the lives of the people? Here is the supreme test of the utility of all that has been accomplished. It is the writer's profound conviction that just here, in the sphere of the individual believer's heart is where they are accomplishing the greatest results. The Psalms are real revival songs. They bring the sinner and the believer alike into most intimate

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*See page 254.

A CHRISTIAN AUDIENCE SINGING PSALMS.

views of his relations to his God, be they whatever they may. They are in a form that easily fastens upon the mind. After attendance at service the songs still keep declaring their message of reproof for sin or warning or consolation or joy as the case may be. Little children and old men alike retain their words and recite them with pleasure. The Indian Church contains many who can neither read nor write, but who can repeat long passages from the Psalm book.

In trouble and persecution, in affliction and joy as well, the Church is able to draw on this "Treasury of David" for stores of comfort, strength and wisdom. Many are restrained from evil courses, to which their heathen surroundings and former life induce them, and are impelled to nobler and better lives by this divine word which has been hidden in their hearts.

Could our Church at home witness the fervour and heartiness with which a Punjabi audience joins in the service of singing Psalms, it would, I think, be both a cause for thanksgiving and emulation. They will continue singing long after a meeting is over, often singing at our Conventions here and there in small groups until nearly morning. Christian servants often assemble after their duties are done, and like Paul and Silas sing midnight songs of praise. Of the truth thus inculcated, and sown in human hearts the Indian Church is bound some day to reap a rich harvest.

When we reflect upon the meaning of the Psalms in the Church of the future, and when we realize their doctrinal, practical, and prophetical value in the propagation of a rugged type of Christian faith, such as our Highland ancestors imbibed, and which after centuries is found in many of their decendants, it is not too much to claim that for India the use of an inspired Psalmody in terms and forms that appeal to and stir the latent powers in the soul of the worshipper, will in the course of years and under the blessing of the Holy Spirit, their Divine Author, produce in Christ's body here like precious results.

This indeed is the sole aim of those who have had a part in the work—that Israel's God, Jehovah, be blessed from the rising of the sun to the going down thereof, and that everywhere incense and a pure offering might be laid upon His altar.

"Blessed be Jehovah, the God of

Israel, from everlasting to everlasting, and let all the people say, Amen."

HOW THE MUSIC WAS PREPARED.

By Mrs. W. M. McKelvey.

Preparing the music was another matter, and one which presented difficulties unimaginable to ears trained to the rhythm and cadence of Western music alone. The earliest missionaries had been obliged to use English tunes in the Indian services, knowing no others—but the result was usually a solo by the missionary, or else an unrecognizable jumble of sound, a "joyful noise" possibly, but not music!

Mr. Lytle, when he prepared the partial version of the Psalms in Punjabi mentioned above, also fitted them to Indian tunes—airs he had heard in the villages as he camped from place to place. He recognized the value of using the airs which the people knew and sang; and builded so well that we still sing these Psalms to the same well-known and beloved tunes.

But with the passing of the years came the desire for an enlarged edition of the Psalms, and then, when our Indian poet, Padri Shahbaz, had prepared the metrical translation, came the imperative need for more Indian tunes to fit these added Psalms.

Miss M. R. Martin, in addition to her work in the Girls' Boarding School, was given the task of collecting native tunes—an exceedingly nerve-racking and wearying labour. Others also were asked to aid her in "listening," and school girls singing together in their games, Christian servants gathered for evening service, villages crooning their weird minor songs around the evening camp fire near the missionary's tent, women picking cotton in the fields, and even the mourners' chants at a "wailing" all yielded up toll to the ears strained to catch the peculiar time and accent as well as the strange melody—to Western ears scarcely to be called by that term. And then the notation—transferring Eastern melodies by a Western method—presented strange difficulties in time and accent! How often did the "listening" one find the time changed every few measures—perhaps half a dozen changes in a stanza of four lines. And such time! Five-four and twelve-eight (5-4 and 12-8) were common, and many tunes could scarce be rendered at all in Western notation. The numberless wearisome repetitions—over and over again the singer went phrase by phrase, verse by verse while the missionary caught the unfamiliar sounds, broken time and irregular accent.

KHALIL GANDU MALL.

A son of Rev. Gandu Mall with his tans—a musical instrument shaped at the end like a goose head, hence its name which means goose.

Then came weeks in the heat of summer, spent together in the historic old compound at Hajipore, Sialkot, when the several missionaries who had been writing down the native music, met and went over their work with professional singers, Indians chosen from different localities of our mission territory. Every tune was sung over to these men. Oftentimes two or three renderings of practically the same air were found differing slightly according to locality; and the one would be chosen which, in the judgment of the trained singers, was best suited to a sacred use, and least "local" in character. Then, when every tune had "passed" these trained Indian singers, thus being "certified" as it were, to be a real living part of Indian music, all must be gone over again before Padri Shahbaz, that the proper tunes might be adapted to the different metres of individual Psalms. Himself a poet, and very musical, the blind old man was a keen critic—one remembers the indulgent amusement with which he greeted the sweet air which had appealed to us as being eminently suitable for Psalm four. "But, children, this is an *evening* Psalm, and you have chosen a *morning* tune." Abashed, with diminished head, one realized that there were yet unexplored mysteries in Indian music!

Or one remembers the averted head and hasty jesture of forbiddance which greeted another haunting melody. "No, no, *never* that one!" In response to a timid "Why?" "Because even sacred words could not eliminate the unspeakably vile associations of that tune, used in Hindu temple worship—the air would inevitably recall them." For, as doubtless many of our readers know, all Indian music was originally used in vile rites—there were no pure songs in the vernacular until God's people put them there. But some were worse than others, and hence the necessity of one like the old Padri, to choose the good (or what could be made good) and refuse the evil.

The next step was the difficult and expensive one of getting the music printed. This had to be done in the great city of Benares, far from our mission bounds. The unaccustomed work caused so many errors in proof as to necessitate the presence on the spot of Misses M. R. and E. J. Martin, who gave up the restful coolness of a vacation in the mountains, for the intense heat and hard nervous work in Benares. But now we have the Psalms set to Indian tunes, and not only we, but many of our sister Missions, as well as many non-Christians praise God with this Psaltery!

In this wise has the music of a people been redeemed from the unspeakableness to which it was prostituted, and dedicated to the praise of God. May He bless it to His Indian Church and use it all to His own glory.

In conclusion I should like to quote the testimony of one of India's Lieut. Governors, Sir Andrew Fraser in writing of the Christian Church in India said:—

"I have known many Indian Christians very intimately, and I have seen the Christian Church grow from its infancy, when it seemed impossible to let it take a step alone and without guidance, into a comparatively strong church, more or less self-supporting, self-governing, and self-propagating. It is a high estimate that I have formed of the character of many of the native Christians. I recognize the power of the Christian religion to elevate in the East as it has done in the West, and I see a future for the native Church, the importance of which it seems to me impossibe to exaggerate."

IN LOVING MEMORY OF MISS ELIZABETH G. GORDON.

The First Lady Missionary to India.

Born July 27th, 1824. Died April 3, 1915.
Missionary to India, 1855-1900.

MISS GORDON'S FAMILY CONNECTIONS AND EARLY LIFE.

By Mrs. E. L. Porter, Editor, India.

Miss Gordon's grandparents and great-grandparents were pious Scotch people living in the town of Montrose, situated on the Northeast coast of Scotland. This town was distinguished for the beauty of its location, as well as for being the first place in which the Greek Testament was taught by teachers who came over from France. In this town there was a seminary which furnished the world with many learned men, among whom was the celebrated scholar, divine, and reformer, Andrew Melville.

The ancestors of Elizabeth Gordon belonged to the Antiburgher side of the Secession Church, and attended to the religious instruction of their children with zeal and perseverance. Her grandfather was a thread-miller by trade. Being lame he was not able to earn over fifteen shillings sterling per week, and having eleven children to support he was very poor. Seven of these eleven children died in childhood. Of the four who lived to grow up, Alexander, the father of the subject of my sketch, was the eldest.

With the greatest of difficulty, and in the face of hardships which would have completely discouraged many a one with less perseverance, he obtained an education and became a minister of the gospel. In the year, 1817, in company with the afterwards celebrated Peter Bullious, he went over from Scotland to America as a missionary. A younger brother, David Gordon, also went over with him from Scotland, studied for the ministry and was for some years settled as pastor in Salem, Washington Co., N. Y. David Gordon, in the year 1848, went as a missionary to the island of Trinidad, and died there shortly after landing. Thus it will be seen that Miss Gordon came of missionary stock.

Alexander Gordon, soon after his arrival in America, became pastor of the Associate Congregation of Guniston, Pa. It was here that Elizabeth was born on the 27th of July, 1824. Not long after her birth her parents moved away from Guniston, and her father became the pastor of Putnam Congregation in Washington Co., N. Y. Her three brothers, Andrew, James, and David, were born in Putnam, a small hamlet situated about midway between the shores of Lake George and Lake Champlain. In that northern country these lakes freeze over solid during the winter, and many an interesting story has the writer heard "Auntie" tell of the wonderful feats of skating accomplished by the young men of the neighborhood.

From Putnam, her father moved to Johnstown, N. Y., when she was about nineteen years old. For three years or until his death which took place in 1845, her father laboured as the pastor of the Associate Congregation in Johnstown. After her father's death she, being the eldest of the children, took charge of the family, and at the time of her brother Andrew's sailing for India in 1854, was still living at the old home in Johnstown.

MISS GORDON AS A PIONEER.

By Rev. D. R. Gordon, D. D., a nephew now in India.

A very brief account of Miss Gordon's appointment as a missionary to India is given in "Our India Mission," page 26. It stands in rather marked contrast to the difficulty and delay experienced by the Synod in finding a man. When asked whether she was willing to go and be a teacher in India, she promptly replied, "Yes, I will go if the Board of Foreign Missions see fit to send me." She was then thirty years old.

In company with her brother, Andrew Gordon and family, she set sail from New York in the sailing vessel "Sabine" on September 28th, 1854, and after a tedious journey round the Cape of Good Hope, lasting 139 days, landed in Calcutta on February 13th, 1855. That voyage was a very interesting one. There were no regular arrangements for passengers as the vessel was intended for carrying cargo only. The missionary party had no fellow passengers. The whole company on board consisted of twenty-seven souls. Fourteen of these were sailors to whom it was unlawful for the missionaries even to speak. With the steward and first and second mates they could not, according to the ship's rules, be sociable. The Captain, and his wife who was a pious Christian, the man in charge of the cargo, and his three clerks, were their sole companions. These five men were scoffers at religion and in no way sympathetic to the missionary party. The voyage was tedious. The distance traversed was about 17,000 miles. The only land sighted was two barren rocks called Amsterdam and St. Paul's. The only visitors who called to see them were the Captain of an English ship and his wife who were invited over to dinner one day whilst both ships were becalmed in the Indian Ocean.

No papers told them the news. No marconigrams acquainted them with what was transpiring in the outside world. No letters reminded them that they were thought of by friends far away. No fruit or vegetables came aboard to flavor and freshen their stale fare. The little girl of the party outgrew her clothes. New garments became old and were worn out. The events of the voyage faded away from memory in the monotonous past until one would ask another whether such and such a thing had happened in October or November, this year or last. As they moved toward the sunrising their time pieces ran wild. The very heavens tilted up from the South, the pole star sank out of sight, the sun swept up to the North at midday, and everything combined to deepen the impression on their minds that they were far away from their dear native land.

After landing in Calcutta the party had a journey of over 1200 miles to travel before reaching Sialkot. There were only 100 miles of railroad in the country at that time, so that this long journey had to be made mostly in palanquins borne on men's shoulders. Miss Gordon, along with her brother's family, stayed for a time in Saharanpore with the missionaries of the Presbyterian Church, while her brother went on alone to Sialkot. After he had bought a plot of ground and begun to erect the first mission dwelling, the family followed him to Sialkot.

The hardships, trials, difficulties, disappointments and discouragements of those first years of pioneer work are described in the opening chapters of "Our India Mission."

For fifteen years Miss Gordon was the only lady missionary in our India mission field. During the greater part of that time she worked without any fixed salary and with very small pecuniary allowances. During those years, besides engaging in zenana visitation in the city of Sialkot, she gathered about her seventeen orphan girls to whom she gave moral and religious training, teaching them to read the Bible and chant the Psalms. In addition to this she taught them to cook, wash and mend, to cut out and sew garments, to nurse the sick and care for the young children. Some of these orphan girls now old and grey haired, still hold in great reverence the memory of their spiritual mother. One of them has for many years lived with her husband and family here in Gurdaspur, and while Miss Gordon was still alive would always without fail on meeting me enquire affectionately for her beloved teacher, and when the cable announcing Miss Gordon's death arrived, she wept bitterly.

MISS GORDON AS A TEACHER.

By Miss R. A. McCullough.

Miss Gordon began a school for the children of the missionaries and their assistants in the work, on the South Mission Compound, Sialkot. Three orphans also read in that school, and this was the beginning of the first orphanage in the Mission. Gradually other orphans were added till the number reached seventeen.

All of these made a profession of religion except one, who was prevented by a sad accident which caused her sudden death. Nine of the seventeen have been useful as helpers in the mission field. Four of the seventeen have died in the faith giving satisfactory evidence of their trust in the Saviour. Three of the seventeen apostatized.

Food being cheap and plentiful in the Punjab for a number of years no children were sent in to fill the places of the orphan girls who married; and the number of orphans gradually decreased, until the latter part of 1871 when the orphanage was closed, and non-Christian schools opened in the city.

In 1875 Miss Gordon had two schools in Sialkot City, one for Mohammedans, and one for Hindus and Sikhs. She also did house to house visiting, and when possible itinerated in the district in the cold season. In those days it was difficult to keep up non-Christian girls' schools, because there was no desire on the part of parents to have their girls educated, and also because of a prejudice against Christianity.

In 1885 Miss Gordon was given temporary charge of the Christian Girls' Boarding School in Sialkot when Miss McCahon went on furlough. Some years before she retired from active work, she was transferred to Jhelum where her work was in the zenanas and the district.

Miss Gordon was faithful and painstaking in all that she did. She taught by example as well as by precept. She always lamented seeing so little fruit from her labours; but hers was the sowing time. Since then others have entered into her labours, and the harvest she fain would have seen in her day has been our rich reward.

Miss Gordon, or "Auntie," as we loved to call her, was of a social nature and made a delightful companion. It was a great pleasure to me to be with her. She was truly a gentlewoman, a thorough lady in all her ways and actions.

She loved pretty and dainty things, and liked to see people prettily dressed. Whenever any of us went to visit her she would insist on our taking our best clothes along. I can remember that as a young missionary when we went to the hills or for a short visit, we would take as little luggage as possible, and often left our best clothes at home. "Auntie" did not like that custom, and when she was to be our companion on the hills she would request that we take a pretty dress along to put on in the evening. Some would not notice the change in dress, but "Auntie" always did, and expressed her pleasure when we would make an effort to look our prettiest. Tramping over the hills during the day made one inclined to be careless and indifferent about appearances; but when "Auntie" was around, no matter how weary I was, the thought of how it pleased her to have us tidy and fixed up spurred me on to make the effort.

MISS GORDON AS A COMPANION IN THE MISSION FIELD.

By Miss Cynthia E. Wilson.

"The memory of the just is blessed." This comes to mind as we think of the life that has recently passed within the veil. "None knew her but to love her, none saw her but to praise." Hers was a noble, devoted, self-sacrificing life; and the memory of her friendship and companionship is treasured as one of the most precious experiences of my life. From our first acquaintance we were fast friends, and as long as she was able to write we were correspondents. She knew and felt the loneliness of a single lady in a foreign land as none of us since have had need to know; for she had an experience of fifteen lonely years before she was given a companion. Her sisterly advice, sympathy and experience was much valued by the new lady missionary in helping her to tide over the homesick feeling during her first term, or until her affections got rooted in India. "She openeth her mouth with wisdom, and in her tongue is the law of kindness" was eminently true of her.

Very few could quote Scripture so readily and apply it so faithfully as she did; and when any rebuke was necessary, an apt quotation from the Bible led the offender to consider her speech and repent. She taught us to talk of *things* instead of *persons*. If it was necessary for her to speak of a person, it was always with the fullest charity. She also taught us the spirit of gratitude by checking all needless complaints. In the words of another, "Her very presence was a stimulus to others, and her conversation and fellowship greatly to be desired."

Indian and foreign, both old and young, valued her friendship. The missionaries were always glad to have a visit from her, or to have her companionship during the summer on the hills. For many years her birthday was celebrated in Dharmsala with a Mission picnic, and it was a joyful day to all who could be present.

Since her retirement many places and things remind us of her, especially the house in Dharmsala called "Eagles' Nest," and the white everlastings and ferns which she used to make into pretty souvenirs. They now remind us that "the righteous shall be had in everlasting remembrance."

MISS GORDON AS "AUNTIE" TO THE MISSION.

The link that has for sixty years bound our India Mission with its beginning has been broken in the passing away of "Auntie" Gordon. For six decades her name has been a household word to the United Presbyterian family in the United States, Egypt and India.

A great company of those who joined our foreign mission work since 1855 have lived their beautiful lives and passed on, but it was given to the first Miss Sahiba to India to live until her ninetieth birthday had been reached. What a joy and privilege was hers!

It seems almost unnecessary to state that "Auntie" was greatly beloved. This love and appreciation came not only because she was the first in the mission field in India, but also because of a sweet unobtrusiveness which dominated her life. At our annual gatherings she always had a devoted circle of young people around her, who loved to hear "Auntie" tell of the "once upon a time" of the early days of the mission. All were drawn to her, not so much for what she said and did, as for the spiritual attraction that was strong in her.

Her thoughtfulness and tender regard for the new missionary went for the healing of many a heart ache, and some of us who felt that loving touch in our first lonely hours can never forget it. A girl still in her teens had just come from the home-land, and was sent to "Auntie" Gordon's home in Sialkot. She was met so cordially that the onrush of homesickness fled, and a little later she felt that she was indeed a member of that home, and not a stranger. Oh the simplicity and sweetness of that old-fashioned home! The fragrance of the roses and the melody of the strains from the little old music box have come down as a delicious memory through the long years.

"Auntie" adopted all the mission children, too, and there was never a new baby arrived but that "Auntie" had a pair of socks ready for a welcome.

"Auntie" Gordon's box of "keepsakes" contained wonderful treasures!

In it were found loving remembrances of all the mission family. One of the Miss Sahibas was surprised one day to find a crude specimen of her first attempt at Urdu writing among the keepsakes, and when "Auntie" was asked why she had preserved it so carefully, she replied that she saw great promise in that first attempt, and so treasured it.

"Auntie" seldom criticised. She had a heart full of love for everyone, and whether rich or poor all were treated alike by her. Though she was full of humour and kept us in merry mood many an hour by her interesting anecdotes and jokes, yet she shunned the slightest witticism at another's expense.

Sometime before her sixtieth birthday she found it necessary to spend the summers on the mountains. There she improved the time by doing translation work and by teaching the hill people. Some of us remember her best as she used to go in and out of "Rookwood," her mountain home. Her love for the ferns and flowers was great, and many of her missionary nieces and nephews have beautiful specimens of the ferns she gathered and pressed herself.

In thinking of her she comes to my remembrance as a gracious, gentle, noble woman. In many respects she reminded me of Queen Victoria in her sweet, gentle dignity. In glad and full surrender she gave herself to the Master, and today numbers thank Him that she came to India, and for the consecrated life she lived here. "She being dead, yet speaketh."

M. J. CAMPBELL.

ELIZABETH G. GORDON—HER FAMILY AND AS A FELLOW-WORKER.

By Rev. Thomas F. Cummings,

New Wilmington, Pa.

It is not surprising that a daughter of Alexander Gordon should become a missionary. Her father had come across the seas to shepherd the sheep that were scattered in Americn wildernesses. Her uncle, David Gordon, had gone to Trinidad as a missionary. Her brother, Andrew, had received an appointment to open work in India. So when it was proposed that she go along, she assented and they went out, not knowing whither they went. It was in the blood.

I have heard her tell of how her father schooled her in economy, and of how, when she had to assume the place of mother, she learned to make bread without wasting a single crumb of flour. It was frontier life in Putnam and Johnstown in her days there, and many things that were commonplaces with them, and which would now seem very formidable to us, were splendid schooling for enduring the hardships that came in after life.

It was in 1889, when we first went out to India that I came to know "Aunty" Gordon, and many a year after that she was in our home, particularly in the Hills. Her father married my grandmother Reid's sister, Sarah McQuarie, and that was ground enough, in India, to figure out a relationship.

As an associate and fellow-worker, it seems to me that Miss Gordon was characterized by self-effacement and thoughtfulness for others. She did not seek her own ends or her own advancement, but was always content to stay in the background, if thereby the greater interests of all were advanced. One of memory's pictures is that of "Aunty" going day by day to Sialkot City with her assistant, Marianna, to teach the women the way of life. Now to the high and again to the low, she went faithfully about her duty. Nor was it a thing wholly pleasant, and entirely safe. I recall her telling me of how a ferocious Mohammedan came in where she was at work, teaching the women, and gnashing his teeth at her said, "If it wasn't for the English Government, I'd cut off your accursed heads."

The lesson of her life, as I look back on that part of it with which I came in touch is humble, quiet, persistent service.

LAST DAYS.

As requested I write a short account of the last days of sister Elizabeth Gordon, to be published with a memorial of her in the Women's Missionary Magazine.

Yours truly,
MRS. J. W. GORDON,
Pattersonville, N. Y.

Sister Elizabeth spent nearly all of the last ten years of her life in the Florida congregation at Pattersonville, N. Y., under the pastorates of Revs. R. A. Jamieson, A. T. Hemphill and W. J. Pinkerton and always enjoyed telling of the work and workers and the great good that she had seen accomplished in India, the harvest of souls saved through the Saviour. Her heart was in India and she delighted in giving information about it.

The last two years she was confined to her room and bed most of the time. She did not suffer very much, but gradually grew weaker in mind and body and passed away quietly and peacefully in her sleep in the early morning of April 3, 1915, to awaken with her Saviour Whom she loved so well.

A WORD OF APPRECIATION.

By Rev. J. S. Barr, D. D.

In the early days of April, 1862, after a night of storm and rain, my wife and I arrived at the mission compound in Sialkot. Miss Gordon was then a member of her brother's family. I well remember the kind, loving reception she gave my tired wife, and how she quickly hurried her off to her room and ministered to her comfort. At once, the tired and worn travelers were drawn to her, and in all the many years of our labors together, she never failed to deepen the early impression we formed on arrival. Gentleness, kindness and unselfishness were always characteristics of Miss Gordon's nature.

At that time she was in charge of the orphan girls. She also taught the compound school for Christian children. With her it was loving service and done free of cost to the mission. She did not seem to think of herself or her personal necessities, but only of helping in the work. As she had not been appointed to the mission field, she felt diffident about receiving pay for her work. This, however, was soon remedied. Her salary and status in the mission were fixed; and Miss Gordon became the first "lady missionary" in our India Mission.

The temperament of a missionary is an important factor in mission success. Miss Gordon had naturally those qualities which attracted the people. They soon learned to love and respect her. And how faithful she was in imparting the truth to them! Her love for Christ shone out in all her actions. As she taught about Christ, she lived Christ, and I am sure the memory of her work is still living in the hearts of many of the women of India.

Late in our first summer, Miss Gordon's health failed and it was necessary for her to be taken to the Hills. As there was no one else to care for her by the way, Mrs. Barr went with her and Mr. Gordon to Dharmsala. After they had been there some weeks, she was taken very severely ill, and was not able to return until late in November. It was a return to work for she would not take the needed rest. Those children of hers must be instructed. How well it was done, the results proved, for in after years, many of those orphan girls, as wives and mothers, in Christian homes, showed the faithfulness of her training.

During all the years of our work together Miss Gordon was ever the same faithful, true missionary worker and follower of our Saviour. Her memory still lives in India.

FOREIGN MISSIONARY CORRESPONDENCE.

INDIA

Gujranwala.

An Elder's Conference was held in Gujranwala July 5-7. We feel that it was a great success. There were 20 out of 25 elders in Gujranwala District present, and six or eight prospective elders came to get the training. Since we had no summer school for the workers this year we included them in the Elders' Conference. The wives of both elders and workers were invited too, so altogether we had a nice sized crowd for a good conference. The program consisted of informal meetings for praise and prayer, classes, "model session meetings" and lectures. The "model session meetings" made quite a hit. They were conducted after the plan of the model mission class in the conferences at home. A moderator and five or six representative elders took their places before the conference and all the details of a real session meeting were worked out. Business was done in proper order and minutes kept by the clerk. Several very real cases were brought up at these meetings which involved marriage customs, etc., which were warmly discussed, but the elders were all agreed that the practice of selling girls, child marriages, spending a lot of money uselessly, and marrying with Roman Catholics were all to be condemned. Mr. Laing conducted one "model session" and Padri Barkat Masih the other. Dr. Martin gave four very helpful lectures. The aim of these lectures and of the whole conference was mainly to show the elders what a great opportunity they have to teach, and to be examples to the people of their villages, in regard to the fundamental principles of Christianity such as, home life, keeping the Sabbath, scriptural giving, education of children, church attendance, etc. Our aim is to teach the elders that they must be examples to the village in these things and must teach them to the people. It was wonderful how stirred up the elders got over the fourth commandment, after Dr. Martin gave a lecture on "Keeping the Sabbath."

The Mela which we had planned to have on Wednesday was a disappointment. The people forgot to come or rather there were too many weddings going on that day. The crowd was very small, but those who were here had a good time. Miss Buchanan had a spinning contest for the women and we had athletic contests for the men and boys. We also had classes for men and women in the afternoon and a public lecture by Padri Williams of Rawalpindi in the evening. Miss Henrietta Moore helped Miss Buchanan with the teaching and entertainment of the women.

—W. D. MERCER.

The Women's Presbyterial of Pathankot and Gurdaspur held the regular annual meeting at Dhariwal. The meetings were well attended—about sixty women were present, nearly every society of both districts being represented by one or more delegates.

The meetings began on Tuesday afternoon and continued through Wednesday. Very interesting papers were read by several women and the discussions afterward showed a vivid interest on the part of the audience.

Both evenings Dr. Gordon gave very interesting and helpful talks. He also used the magic lantern, illustrating many of the Bible stories the women had been taught.

The Thank-Offering this year was Rupees one hundred and thirty-eight (Rs. 138) or about forty-six dollars ($46.00). This has been disposed of in various ways.

Rs. 20 (about $6.50) was sent to the War Relief Fund. Rs. 50 (about $16.33) has been given toward the building of the Kate Corbett Memorial School at Gurdaspur. Rs. 27 (about $9.00) was given to Rev. Mr. Stewart for work in Pathankot. The rest was disposed of in smaller sums for temperance work, schools, etc.

This year a new plan was tried—to have each woman bring her own food to the Presbyterial. Many of them seemed very enthusiastic over the plan when it was proposed, but their enthusiasm didn't last or wasn't strong enough to make them bring the food. Of all the sixty women, only three brought anything. So the contingent fund was largely used in providing their food. However, it was decided in the meetings that next year the women will either bring or buy their own food.

Several new societies have been organized since our meeting and the prospect for the coming year seems very bright. A committee has been appointed to organize new societies, so we are hoping that before long we may have a W. M. S. in nearly every village.

The regular Psalm singing contest was held this year and the banner was awarded to the Sajanpur Society of the Pathankot District. This year it has been decided that each Society will learn as many as possible of one hundred selected verses and next Presbyterial meetings a contest will be held—the winning society receiving the banner.

On the whole our meeting was a very helpful one and the Lord has blessed us in many ways. The women have a great deal of zeal for carrying on their meetings and are being greatly benefitted by them.

By Miss O. R. Laing.

EGYPT

The missionaries who have been in Ramleh for their vacation have been doing a good work among the men. The men have been holding meetings in the camps. The women have visited the hospitals and entertained some of the soldiers in their houses. One young woman reported seeing a wounded lad in one of the hospitals who said he was wounded on his eighteenth birthday. He asked her to pray with him, which she did. She went back two days later and read and prayed with him. He asked her to write to his mother telling her that he hoped soon to be able to write to her himself. Two days after, the woman learned that he had passed away.

One officer said that he had been told he had the most orderly company in the regiment. He said, "I told them if I had it was because of the influence of the American missionaries."

Hundreds of men who had been careless have given themselves to the Saviour. Many of the chaplains are godly men and feel their responsibility very greatly. Many prayers should be offered for them in their great work. With many of the men, the chaplain is the only one they meet who cares for their souls.

We have entertained many of the soldiers in our houses. Many whom we know have come back wounded, but we have not heard of any one being killed. One good man who had been a regular attendant at our Christian Endeavor meetings and a great help to my daughter at the Heliopolis "Tea Room," has died of fever in Alexandria. Some of the missionaries were able to see him, I think once, after they heard he was ill, but after that they were not allowed to see him. He had been away for some time. He belonged with the "Red Cross," and went back and forth several times on the hospital ships, and had written to us two or three times. His home address was Brunswick, Melbourne, Australia, Methodist Church. Miss Thompson has written to the pastor of the church and enclosed the letters we had received from him. He was a good, earnest man, and I have no doubt he is now "inheriting the promises."

I keep a supply of pocket Testaments on hand and any soldier who comes in, a stranger, is asked if he has one; if not, he is given one. They always receive them gratefully and gladly.

You will say that my letter is all

soldiers, but one cannot help it. They drop in at all times and they are seen in the streets and trains, etc. There are many good men among them, and Oh, so many bad ones! It makes one's heart sick to see them in the streets, often drinking. Two came in one day just as we had finished dinner and said they were hungry. They had evidently spent all their money for drink. We gave them a good dinner and they were grateful.

I want prayers to go up every day from the churches and family altars for these poor soldiers. We are thankful for peace and quietness. These men are the means in God's hands for our safety.

MRS. H. M. HARVEY, Cairo.

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*The article on *"The Church Papers in Egypt"* was written and sent on to the Magazine before the death of Dr. Finney the editor of these two papers. It seems fitting that this article should be accompanied by a few words of tribute to the life of one who has done so much in making the "Huda" and the "Negm" a power for good in the Nile Valley.

The week after Dr. Finney's death the "Huda" was full of appreciations of his life and work. We wished that all that was said in Arabic could be given to friends in America just to show that on the Mission Field as in the strange and tangled business of the world, no other influence so steadily does its work as the silent, unobtrusive power of a good life, which reaches to—

"The depths of human souls—
Souls that appear to have no depths at all
To careless eyes."

—Editor.

COPIED FROM THE "HUDA."

Dr. T. J. Finney was born in Jefferson County, Ohio, U. S. A., September 12, 1852. The greater part of his early life was spent on his father's farm at Mansfield, Ohio. He was brought up in a godly home which together with the influence of a godly pastor placed him in an atmosphere which led him while young to unite with the church and dedicate his life to the service of the Master.

His early education was received while in his father's home, but later he attended Muskingum College from which he graduated in 1878. The next year he spent at Princeton University. His theological training was received at the Xenia Theological Seminary from which he graduated in 1882.

While in the Seminary it became his desire to serve his Master in a mission field. Shortly after he finished his Theological course he received an appointment to Egypt. He was not permitted to sail till news came of the victory of the British over Arabi at Tel el Kebir, thus it came about that he arrived in Egypt, November 22, 1882.

The first year of his missionary life was spent in Cairo, but in September 1883, he was sent to Monsourah, where he lived for fourteen years. At that time the Mission owned a lot on which there was a dwelling which served very inadequately the purposes of a school for boys and a school for girls. In this building preaching services were also held which were conducted by the teachers in turn. Aside from the school in Monsourah there was no other school in the district. During his first missionary term he raised money for a wall around the cemetery, and for a new building, the building of which was in his charge, organized a congregation and helped them in calling a pastor and established many schools in the district all of which became centers of evangelistic work.

In 1897 Dr. Finney was sent to Alexandria. The need that most impressed him was that of a church, for the people here had been worshipping in the Scotch church for nearly a quarter of a century. From the very first he encouraged the congregation in laying aside small monthly sums toward this purpose. One day it occurred to him that the First Church of Allegheny, Pennsylvania, might be willing to build this church and accordingly he prepared a letter presenting this proposition and sent it to them. From this time on he asked no one to contribute toward the building, but all the time made it a matter of prayer that the people in America would consider his proposition favorably. After eight months his faith was rewarded by a letter which said that this one congregation would give $12,500 for this church.

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*See October Issue.

Another need of Alexandria that weighed heavily upon Dr. Finney was that of school buildings and during his third missionary term he was instrumental in erecting the present mission building in Alexandria. How much of his strength and energy this work cost him no one can begin to appreciate except his wife who shared his joys, his worries, and his work with him. It is an interesting fact in connection with this work that the sons of the pastor of the First Church, Allegheny, contributed liberally to this building. They were then pastors of congregations and one was instrumental in sending a gift of nearly $25,000. During his time here the congregation called their first pastor, Rev. Mikhail Abbadir, who was also the pastor called to Monsourah when Dr. Finney was there.

Dr. Finney's interest in the work in this land was not limited to the immediate neighborhood in which he lived, but reached out over all of Egypt. During his first years in Alexandria he was General Superintendent of Sabbath Schools of the Synod of the Nile. While in this office he felt the need of literature for the children and urged that a paper for children be published. The finances of the Mission would not permit an appropriation to be made for this purpose. Again he turned to friends in America. This time he found a friend in the father of Rev. J. H. Boyd of Tanta. Mr. Boyd's father was so interested in the establishing of this paper that through his influence the congregation of which he was pastor supported it for three years, after which it was supported by the Mission. This paper was "Negm el Meshrick" and for seventeen years Dr. Finney has edited this paper.

In 1907 he was given the editorship of the "Murshid" which was later replaced by "El Huda." Through these papers he loved to think of how he was touching many people in Egypt whom he had never seen, yet loved. He loved to think of what he could have in these papers that would interest and help them; for guidance in this he prayed much. While much of his time had of necessity to be given to temporal phases of mission work, such as the buildings, these were not his greatest interests, except as they contributed to greater efficiency in the building up of souls, nor did he care to think of them as monuments to his labors. He loved more to talk to men about their salvation and he cared not whether the person was great or small, aged or young, rich or poor. He was sought by people of all nationalities and religions for spiritual counsel and he gave it impartially for he looked upon each one as a soul for whom Christ died.

During these later years he has been greatly rejoiced by the number of inquirers that came to him. Ofter his study would be filled in the mornings, afternoons, and nights. He found opportunity to talk with them on the train, in the street, or even at the door of a coffee house. When sickness laid him on his bed this last time his thoughts were often with them. Many times he expressed his deep concern for their salvation to such an extent that his feeling could only find expression in weeping. He loved his work among them and he loved the thought of going to his Master. At times he seemed torn by the same desire that the apostle Paul expressed when he said that he longed to be with Christ yet felt that he was needed in the work. His surrender was so complete that he was willing for whatever was God's will. His thoughts were not burdened with whether he would get well, for more than once he said, "It is not everything to get well, there are greater things than that." His thoughts were with the King and His business, the King's desire for those that were outside the Kingdom. And in the spirit of the King he uttered one of his last messages regarding one of our lost brethren, "Be patient with him for he does not know the King." In this spirit on June 23, 1915, he was promoted from the school of learning on earth into the school of praise and glory before the throne of our King.

A MISSIONARY TOUR THROUGH DELAWARE PRESBYTERY, NEW YORK STATE.

October 12th to 19th, 1915.

One of the many privileges enjoyed by members of the Women's Board is the opportunity afforded them from time to time of visiting the congregational and presbyterial missionary societies; thus meeting our loyal women face to face and talking over with them the affairs of the Kingdom in general and especially those for which the Master has made the Women's General Missionary Society responsible.

Rev. G. M. McKnight, the gifted and energetic pastor of the Walton congregation, began to plan for its semi-centennial early in August and honored the Women's Board by inviting one of its members to represent the work of the women of the Church on this joyous occasion. If you have any dealings with him you will soon find out that he is a fine executive and a correspondent who can write instructions in such a clear, courteous manner, that you will "get there" if you follow them.

Left Pittsburgh, 9:15 p. m., October 12th; reached Youngstown, Ohio, 10:45 p. m. Waited in station (shall not attempt to describe it) until 1:20 a. m. as "train from Chicago is twenty minutes late."

About two o'clock a. m. our "Board woman" was comfortably settled in a "lower" and was soon asleep. Arrived at Walton 12:30 noon. Pastor McKnight with wife and daughter and also Mrs. King and daughter whom we had last seen at Spokane were all down at the station to help transfer our "Board woman" to the train for DeLancey. We had ten minutes so we were taken to the lunch room where a cup of coffee and a sandwich were gulped hastily down for "You won't get another chance for food till you get to Cabin Hill."

Further instructions were received and hasty farewells exchanged and on we sped for the next stopping place which was reached at 1:05 p. m. Here sweet-faced Miss Elliott was sent to meet us with her nice Indian pony and a shining new buggy. Starting on our journey of eight and one-half miles up the Catskill Mountains we drove through the town and passed a lovely looking white church with its cozy parsonage alongside. Church doors were open and women were entering. "There seems to be a meeting there." "Yes," replied Miss Elliott, "that's the United Presbyterian Church of DeLancey and they are having a series of evangelistic meetings this week." Just imagine how like a criminal the "Board woman" felt as she passed an open United Presbyterian Church and did not attempt to enter. But "orders is orders" and pastor McKnight had said, "Go directly to Cabin Hill" so we looked sadly back at the DeLancey Church and wended our way up the mountain road. On the very crest of the ridge stands the lovely church of "Cabin Hill" with its new coat of paint and its stained glass windows, new carpets, etc., just about five years old, dedicated to the Lord free of debt, for the people had a "mind to work" and the dear, old church had served its day.

About the last of June, Rev. F. H. McMeekin had taken charge so "Prince" took us on by the church down the hill to the comfortable parsonage, also free of debt, where we were soon at home with the Mistress of the Manse, the pastor having gone for a load of oats which a generous parishioner had said he could have if he would go after them. An elders' conference of the Presbytery had been held in "Cabin Hill" the day before and served with dinner and supper by the women of the congregation. There the first notice was given that a member of the "Women's Board will speak here tomorrow night." A large meeting could not be expected, but imagine our gratification to find between seventy-five and one hundred men and women gathered from miles and miles around to listen to a missionary talk from a woman!

At the close a voluntary offering of six dollars was given to the "lost baggage" fund of the ship-wrecked missionaries. There are two churches in this pastorate, Cabin Hill and Delaware. The pastor preaches in the morning in one and then drives eight miles for an afternoon service in the other. Twenty-three new members have been received by the Cabin Hill session and ten into church membership with the Delaware congregation. Surely the Spirit has sent His seal of approval upon the labors of our young brother who left the Seminary last Spring by giving him thirty-three souls for his hire.

At 9:00 a. m., October 14th we started in the preacher's buggy to drive to Andes where pastor Mehaffey was to meet us at ten o'clock. Five minutes before the hour the smiling face of Mr. Mehaffey appeared and the "Board woman" and her bag were soon transferred to the "preacher's car" to travel seven miles to Bovina Center. We had known a little about brother Mehaffey when he was a home missionary in Cleveland, so that our talk as we speeded along was largely reminescent, recalling past sacrifices and victories through the prayer of faith. Here, too, a fine parsonage is owned by the congregation. Mrs. Mehaffey told us we were to have dinner with the ladies in the church and the meeting was to follow immediately after. If I had space I would describe that dinner and the fine way in which it was served, but I will leave it to your imagination. Meeting so many real Scotch women soon made the "Board woman" fell at home. It was a union meeting, a few representatives from South Kortright, Andes and New Kingston being present, but the balance of the seventy-five women were members of the Bovina church, representing the Women's and the Young Women's Societies. Nearly everyone "took the Magazine" and were consequently well posted on our work and yet that "Board woman" spoke as fast as she could for an hour and then said she had hardly begun to tell the story. After supper in the Manse a modest young woman, "just six years from Scotland" who had married and settled in Bovina, came with an offering of two dollars for the "lost baggage fund." The subject had not been mentioned during the meeting, but she had read the appeal in "the Magazine."

At nine o'clock on the morning of the 15th, pastor Mehaffey took the "Board woman" in his car down to Delhi where a ticket was purchased for Walton. Here she was met by Mr. McKnight and his car and in a few minutes reached the beautiful new church in Walton and was soon at home in the lovely parsonage. "Children's Day" was the program for Friday afternoon. Arrangement was made with the principals of the schools by which the children were excused immediately after roll call in the afternoon and were out in full force in the church. A well arranged program was carried out and the well trained Juniors gave evidence that the future Walton congregation was assured. After the benediction all were invited to the spacious dining room on the floor below which was beautifully decorated for the occasion and the entire congregation was served with ice cream and delicious home-made cakes; the children being detained for games and plays of all kinds until it was time to go home for supper. In the evening a large congregation gathered in the new church for this was "Women's Night" and our "Board woman" talked as best she could of the wonderful leadings of the Master in the women's work of our Church, hoping to so enthuse the women of the church that everyone of them would enroll her name as a member of the missionary society. After the meeting refreshments were served in the lecture room to all who accepted the invitation to remain. Space forbids any attempt to describe this beautiful building and all its modern equipments, not forgetting the spacious dining room and kitchen and the well-filled china closet. You must just plan to visit Walton the next time you go East and see for yourself a large Sabbath School room, with Bible class rooms opening out on each side and a fine gallary providing accommodation for the flourishing Sabbath School with not one inch of space to spare.

Early on the 16th, the "Board woman" again started for Delhi where she took an automobile hack for a drive of nine miles to Bloomville. Here Mr. Thomas with his pair of spirited horses and comfortable carriage met her, taking her to his hospitable home for a bounteous dinner, immediately after which accompanied by Miss Thomas she was again driven five miles and a half to the church of South Kortright. This is one of the oldest buildings in the Presbytery, but has just been renovated and decorated with a beautiful new velvet carpet all over the floor, new cushions in the pews and everything else to make it lovely, "for Pastor McClure's daughter is to be married in the church next week." To the generosity of Mr. McClane who had been born in South Kortright and spent the years of his boyhood there and had never lost his interest in the old home, although now a resident of New York City, all the fine improvements were due. A gathering of about sixty women manifested the interest in women's work and our "Board woman" endeavored to inspire those who heard her, with the wonderful opportunity of co-operating in this blessed service. A short visit to the beautiful parsonage owned by the congregation; tea with Mrs. King and her daughter in their nearby home and the train for Oneonta at six o'clock p. m. completed the day.

Upon arrival at the last named city, Dr. W. B. Smiley, a friend of many years, met our "Board woman" and escorted her to the home of one of his elders, Mr. Robert E. Hall. Sabbath morning dawned bright and beautiful. The mother of Mrs. Hall, Mrs. Rockwell, escorted the "Board woman" in an automobile to the church at 10:30 which was well filled with an attentive audience of men and women who seemed interested as the story was again told of the work of the "Association" and "General Missionary Society" of the women of the United Presbyterian Church. Immediately after Church, Sabbath School convened. Dr. Smiley had fifty persons in his Bible class, Mr. Hall, Superintendent of the Sabbath School and also teacher of the Young Women's Bible class, had about forty and Mr. Hastings had a large number of young men. At 6:30 the Young People's Society met and here again fifty were present to hear the "Board woman" tell something of Young People's Societies in Egypt and India and the Sudan. A sermon by Dr. Smiley on the "Efficiency of the Gospel" completed a pleasant and we hope a profitable Sabbath Day. The future for Oneonta congregation seems bright and promising. At 10:30, Monday morning, Dr. Smiley and the "Board woman" were again on the train enroute for Walton for this was Presbyterial Day at the Walton Anniversary. Pastor McKnight again met us and took the "Board woman" to the beautiful residence of Mr. Burns, an elder of the congregations and a friend of the writer. After a real Walton dinner, Mr. and Mrs. Burns accompanied their guest to the church where our traveler conveyed the greetings of our seventy-three women's presbyterials to the congregation assembled and tried to tell them something of the work of women's presbyterials at home and abroad. Dr. Smiley and the Rev. Mr. Mehaffey also addressed the congregation. A guest at the parsonage where she dined with her friend and one time pastor, Dr. Kyle, with Dr. Smiley, Mr. Mehaffey and the genial host with his family, completed the tour of Delaware Presbytery as, in spite of urgent invitations to stay, Board meeting next day compelled her to start for Pittsburgh at six p. m., reaching the city in time for the regular meeting of the Board.

The "Board woman" wishes that she could spend a week in the bounds of every Presbyterial of the Church. Her heart was cheered and her faith encouraged by noting the personal interest in the work of the women of the Church which was manifested everywhere she went. We pray that Delaware Presbyterial, pastors and people may receive a rich blessing for all their arduous labors in the service of the Master.

—"A MEMBER OF THE WOMEN'S BOARD."

EDITORIAL.

THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA WILL HOLD ITS THIRTY-THIRD ANNUAL CONVENTION AT XENIA, OHIO, MAY 9-12, 1916. CONVENTION PRESIDENT, MISS LILLIAN ROBERTSON, 1420 W. THIRD AVE., SPOKANE, WASHINGTON.

THE CONVENTION OF 1916.

The local churches in Xenia, Ohio, and the Editorial Committee of the Women's Missionary Magazine will have the honor and privilege of entertaining "The Thirty-third Annual Convention of the Women's General Missionary Society" in May, 1916.

This annual meeting brings to the community a responsibility and a blessing. It means a great work to prepare for the annual convention, both in making a program as well as local entertainment. To make the Convention a success it is none too early to think about it. One of the most important duties to begin with is promptness in any correspondence relative to the Convention. The choice of President for the 1916 Convention is from the Church on the Pacific Coast. Miss Lillian Robertson of Spokane, Washington, is capable of any duty assigned to her. Her efficiency was shown in her splendid business management of the many details of the good meeting at Spokane last year, which gives assurance that the selection of Miss Robertson as President is very complimentary to the Convention of 1916.

In behalf of Miss Robertson's duties as President of the Convention we urge *promptness* on the part of those with whom she has any correspondence. The distance separating East from West requires a long time for exchange of letters. If societies and individuals will consider this request as *urgent* we feel sure it will lessen Miss Robertson's labors as well as give satisfaction to her in the preparation for her duties as President of the 1916 Convention.

* * *

A Cablegram received from India gives the sad news of the death of Rev. Robert Stewart, D. D., LL.D., a missionary from 1881 to date of his death. Dr. Stewart was President of the faculty of the Theological Seminary at Gujranwala.

* * *

THIS INDIA NUMBER.

Having anticipated during the year an interesting as well as a profitable "India Special" we had thought much about it. When it came from the hands of our co-editor in India, Mrs. E. L. Porter, wife of Rev. Dr. E. L. Porter, Rawalpindi, with the marks of exquisite care and preparation, also well supplied illustrations for its pages, it deeply impressed us with the thought of the time and care necessary to present such a manuscript for publication. The subjects were chosen and written with such devotion and intelligence, giving to this

India Special a most important value in the study of the year.

It was necessary to add *thirty-two* pages to our regular sixty-eight page issue in order to accommodate all that was waiting for this November Magazine. The thought has come to us again and again, "What a story of devotion, love and self-denial it represents." We are not thinking of denials too great to be made, nor of earthly reward. Love is too divine a thing to contemplate earth-born reward—the fact is it is the best copy ever received.

The story of "Christ in the Punjab" has never been so interestingly presented in the pages of the Magazine. Every contributor has given his *best love* to it. We have no comparison to make. It is just one continuous joy to read this number. From the opening sentence by the editor, Mrs. Porter, to the closing page, "The Place the Psalms Hold in the Evangelization of the Punjab, Etc.," by Mr. Nesbitt, the story just mounts higher and higher as the history of our Church in India is delightfully presented. This is a copy our subscribers will want to keep.

* * *

And why does the Church at home not enter into all the fulness of joy contained in the life of self-sacrifice? It is a wonderful story that comes to us from the sixty years of missions in the Punjab. There is a possibility of grave consequences to the Church at home resulting from a failure, even a delay, to avail itself of its missionary duty. To know the awful need of the non-Christian world; to have available a Gospel; a host of young men and young women sufficiently fitted to carry that Gosepl, to have means sufficient to provide for all expenses incident to the project of missions and not to do the will of God will at least bring discredit upon our Christianity if nothing worse.

* * *

John R. Mott says, "The church at home needs a supreme world purpose, a gigantic task, something which will call out all its energies, something which will throw it back upon God." Here the United Presbyterian Church has the task all appointed to it. What we read as so wonderful of our history in India is equally true and inspiring of our field in Egypt. We expect next year to have the story of Egypt. Let us think and pray much about our possessions in India, Egypt and the Sudan.

* * *

"A Garland of Marigolds," and "Our Sisters in Egypt." We feel sure if the women of our Church knew of these two beautiful volumes, stories of the women in India and Egypt, they would soon exhaust the present edition now on sale at 905 Publication Building, 209 Ninth Street, Pittsburgh, Pa. Price for one copy of each, 25 cents.

Both stories are so well written and would be of great interest to narrate in your society. They are well illustrated. The work required to send such a volume of interesting reading to our Women's Board for publication is to be considered. This is not a call of charity; they deserve our most loving appreciation.

If the women of the church are looking for inexpensive, yet beautiful gifts, send for a supply of "Garland of Marigolds" and "Our Sisters in Egypt." Price for both, 25 cents.

* * *

The Psalms of David have found their place in the Church in India. How much we ought to value them in that they found their way into use through our own missionaries and are of so much value to the people, well adapted to their own nature. How we ought to value them in our own worship. The Church in India offers no apology for the use of the Psalms in public worship.

* * *

Friday November 12, 1915, is a day appointed for prayer. Throughout our land this Interdenominational Day of Prayer for Foreign Missions will be observed. In the darkest hour of the history of nations with the horrible nightmare of suffering and persecution going on in Europe, Turkey and Persia, it is the duty of the Christian people in this land of peace and prosperity to meet together to pray.

Will we not take time from our career of pleasures and self-appointed duties and engage in prayer for the nations to cease war?

The Outlined Program for the United Day of Prayer is as follows:

10-11 a. m.—A Thankful Hour. All are requested to bring reasons for Thanksgiving.

11-12 M.—Woman's Work in the World.

1-2 p. m.—Very special prayer for the sorrows of those in war.

2-3 p. m.—For the Native Church in All Lands.

4-5 p. m.—Young Women's Hour. Pray for greater liberality to provide "to send." Pray for an increase of devotion that will cause "to go."

Sample copies of this November issue will cost *ten cents.* All new subscriptions received before January 1st will include this November number, "The Story of the Church in the Punjab."

The extra cost of so large an issue makes it necessary to dispose of extra copies on this plan. This is the time of the year families make plans for new and renewal subscriptions.. In making your list do not fail to include your own Women's Missionary Magazine.

* * *

SENIOR LIFE MEMBERS.

$25.00 Each.

Mrs. James Bruce, a member of the Homewood W. M. S., Pittsburgh, Pa. By her husband.

Mrs. Fannie F. Moore, Xenia, Ohio. By Mr. and Mrs. George Moore.

Mrs. N. J. Graham, Columbus, Ohio.

Mrs. Nettie Fowler, East Liverpool, Ohio. By Y. W. M. S., 2nd, East Liverpool, Ohio.

Mrs. Anna McClymonds, Kirkwood, Ill. By Y. W. M. S., Kirkwood, Ill.

* * *

Only two months and the Thank-Offering of 1915 is closed. This beautiful service, showing love and gratitude, is one of the most important features of our women's work. Of all the people in the world the women of the United Presbyterian Church should give large gifts of gratitude. No other women have had such untiring service of a Thank-Offering Secretary. Our Mrs. Mary Clokey Porter has given page upon page, line upon line, inspiring the women to love and gifts. Our work is dependent upon a large sum. The hope, and need is for one hundred thousand dollars Thank-Offering by December 31st. These are days of great privilege and much prayer—may we add large gifts.

The Outlined Programs for use in societies are now on sale. See price list on fourth page of the cover. Make orders payable to the *Women's Missionary Magazine.*

THANK-OFFERING DEPARTMENT

EDITED BY MRS. MARY CLOKEY PORTER

2929 Taggart Street, North Side, Pittsburgh, Pa.

Business Address, 905 Publication Building, Ninth St., Pittsburgh, Pa.

"WHAT THEN?"

"He is counting on you."
He has need of your life
In the thick of the strife:
For that weak one may fall
If you fail at His call.
He is counting on you.
If you fail Him—What then?

"He is counting on you."
On your silver and gold,
On that treasure you hold;
On that treasure still kept,
Though the doubt o'er you swept:
"Is this gold not all mine?
(Lord, I knew it was Thine)."
He is counting on you.
If you fail Him—What then?

"He is counting on you."
On a love that will share
In His burden of prayer,
For the souls He has bought
With His life-blood: and sought
Through His sorrow and pain
To win "Home" yet again.
He is counting on you.
If you fail Him—What then?

"He is counting on you."
On life, money and prayer:
And "the day shall declare."
If you let Him have all
In response to His call;
Or if He in that day
To your sorrow must say,
"I had counted on you,
But you failed Me"—What then?

"He is counting on you."
Oh! the wonder and grace,
To look Christ in the face
And not be ashamed,
For you gave what He claimed,
And you laid down your all
For His sake—at His call.
He had counted on you,
And you failed not—What then?

—Selected.

THE UNITED DAY OF PRAYER.

Friday, November 12, 1915, is the day set apart for special prayer by the General Advisory Commission of Federation of Women's Boards of Missions.

The Program.

In order to preserve unity on this United Day of Prayer, and to insure comprehensive prayer, a program has been prepared by the Advisory Commission for general use, which can be ordered of M. H. Leavis, West Medford, Mass. Per hundred, $1.00.

The Bulletin. A quarterly periodical of the Federated Boards, published by the Central Committee on the United Study of Foreign Mission. Subscription price, 25c. per year, gives in the

October number an outline of the suggested program for Friday, November twelfth:

First Hour—10-11 a. m. A Thankful Hour.

Second Hour—11 a. m.-12 M. Women's Work in the World.

Third Hour—2-3 p. m. Very Special Prayer for War Time.

Fourth Hour—3-4 p. m. For the Native Church in all lands.

Fifth Hour—4-5 p. m. The Young Women's Hour.

This October number of the Bulletin provides not only the above outline, but gives helpful suggestions for the five hours, which societies, Interdenominational and Denominational, would be benefitted, by carrying out.

The October Bulletin is largely given over to articles on the subject of Prayer:

List of Articles:

Prepare, invite, receive for the Day of Prayer.

The Prayer of the Nations. (A poem).

The Call to Prayer.

Why Do Not Our Prayers Prevail?

Helps to Prayer. With six questions appended answered by Robert E. Speer, Campbell Morgan and John R. Mott.

Instances of Answers to Prayer in Missionary Work.

For More Specific Prayer.

For Our Missionaries.

For Our Churches.

For Our Missionary Societies.

For Ourselves.

The editor of the Bulletin writes: "Do not the times demand intercession? Is it too much to ask that we lay aside *everything* and meet together to seek God's blessing and guidance for ourselves, our nation, our missionary societies, and the world at war? You who read this—*just you*—one weak woman can help. Will you work for this Day of Prayer? Will you pray for it? Will you join in it? Work as women are doing for votes, as men work for position and power and money. Work you for a new sense of responsibility, an awakening to need on the part of the women of your Church. Begin now and secure leaders for the hours—who will begin at once to pray and prepare for this greatest day in our missionary calendar."

Promise—"Where two or three are gathered together in My name, there am I in the midst of them."

Assurance—If there are two persons who meet to pray—there are *three* there: if three meet to pray, there are four—"One Unseen Being," and He is there to help you pray aright and make your weak prayers His own at the throne of the Father.

If you can not bring the multitude together on their knees, bring two or three and claim the promise that Jesus will be "in the midst."

AN APPEAL FOR PRAYER.

While the Program for United Prayer is specially for Union Missionary Associations and kindred organizations all over the country, it is also for missionary societies, prayer circles and for congregations. There never has been a time in the history of the world when God's people had more need to pray than today:

There never has been a time when the "fervent effectual prayer of the righteous" could avail more than today:

There has never been a time when all peoples have called more loudly for intercessory prayer than today:

There never has been a time when Christian men and women could help to answer their own prayers by their tithes and offerings than today.

What do all these providences mean? God answered with one word—"Opportunity."

Reader! What will you do with this opportunity? Will you improve it, and thus give and gain God's blessing? Or, will you neglect it and gain God's condemnation? *Which?*

WHAT PRAYER DOES.

The secret of the marvelous power of the early Christian Church, when in a single day 3000 souls were saved—was prayer.

The source of power of any Christian movement is prayer.

Prayer is the great unlocking force in God's hand.

Prayer swings open the doors of nations to the entrance of the Gospel.

Prayer brings human hearts, however hardened they may be in sin, under the saving influence of the Holy Spirit.

Prayer to the Lord of the harvest, sends forth laborers into His great harvest fields.

Prayer unclasps the pocket-book of the selfish, stingy Christian.

Prayer brings the indifferent and careless church member into the active working force of the church.

Prayer will bring the worldly church to become a consecrated church.

Prayer can unite the hearts of nations and bring about universal peace.

What then is the duty of the hour? *It is to pray.* Pray singly—pray unitedly—but *pray.*

What Saith the Scripture?

If doors of nations are not wide open to the Gospel—*pray!*

Promise—All nations shall come and worship before Thee. Rev. 15:4.

If hearts refuse entrance to the Holy Spirit—*pray!*

Assurance—The King's heart is in the hand of the Lord, as the rivers of waters: He turneth it whithersoever He will. Proverbs 21:1.

If workers are needed in the various mission fields—*pray!*

Command—Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest. Matt. 9:38.

If money is needed for the extension of Christ's Kingdom—*pray!*

Ownership—The silver is mine and the gold is mine, saith the Lord of hosts. Haggai 2:8. They shall come into the treasury of the Lord. Josh. 6:19.

If church members are cold and indifferent and worldly—*pray!*

Encouragement—Pray one for another. The supplication of a righteous man availeth much in its working. James 5:16.

If wars prevail—*pray!*

Assurance—God is not a God of confusion, but of peace. 1 Cor. 14:33.

Plea—Let us therefore follow after the things which make for peace. Romans 14:19.

PRAYER: ITS POWER.

"Away in foreign lands they wondered how
Their simple words had power.
At home, the Christians two or three
Had met to pray an hour."

OUR SECOND MILLION THANK-OFFERING FOR MISSIONS.

When shall it be?
How shall it come?
Who will help?

When shall it be? Just as soon as the 80,000 women and young women whose names are on our church roll become so grateful for God's daily blessings and mercies, which they receive, that they will prove their gratitude with thank-offerings that others less blessed than they may learn of Him.

The First Million.

It took about one-third of the women members, with the help of the enthusiastic Junior girls and boys twenty-seven years to gather the first million plus $29,596.48. Shall we have to wait twenty-seven more years to reach the second million? *We trust not.* Can we not have it in the life time of the active workers in our missionary societies today? We *can* if we *pray* for it, and if we *persevere* and *work* for it.

How shall it come? By enlarging the membership of our societies. How can this be done? By interesting the 49,372 women outside of the societies, through the 30,628 already in membership. How can those inside interest those outside?

First. By becoming enthusiastic workers themselves.

Second. By forming prayer circles of the members to pray specially at stated times for the indifferent women of their congregation.

Third. By the circulation of the Women's Missionary Magazine, paid for, is necessary, from a Magazine fund provided for by some of the deeply interested members subscribing for extra copies for free distribution.

Fourth. By making the monthly programs so helpful and attractive that none will want to miss being present.

Fifth. By bringing new members, as they join the society, into the front ranks of active workers, by giving each one something definite to do. (*Keep them busy*).

Sixth. By keeping prominently and regularly before the women of the congregation the great need of missions, and the high privilege God has bestowed upon them in calling them to be co-workers with Him in bringing the whole world to know and love Jesus as the one true Saviour.

Seventh. By educating them to know the Scripture rules for giving to the Lord's cause. (1). The tithes. (2). The free-will offering. (3). The thank (or love) offerings.

Who will help? We hope—

First. Those who are already giving "as the Lord hath prospered them."

Second. Those who set apart a certain portion of their income each day or each week (on the Sabbath) for placing in their thank-offering boxes, and give it regularly.

Third. Those whom God has blessed with riches, who are able to give large sums into the Lord's treasury.

Fourth. Those who cheerfully and willingly deny themselves from time to time in order to give.

Fifth. Those who are financially able to give but small sums, but long to hear the Saviour's plaudit in the end, "She hath done what she could."

Sixth. Those who regularly pray for the success of the Thank-Offering movement and are willing to help answer their prayers, by doing all they can to interest others.

Seventh. The Presbyterial Thank-Offering Secretaries by keeping the work prominently before auxiliary societies, and before the women and children of congregations that as yet may have no societies.

Eighth. The officers of societies co-operating at all times with the congregational Thank-Offering Committees in their special work.

Ninth. The Thank-Offering Committees, by keeping all the families of the congregation well supplied with boxes and free literature on "Giving," and seeing that the contents of the boxes are returned in time for the annual "Ingathering" in the Fall.

Tenth. The pastors, by their prayers and words of encouragement to the Women's, Young Women's and Junior Societies.

It is Possible!

Just think of it! The second million Thank-Offering can be in the treasury of the Women's Board in twelve and one-half years, if the annual gifts average $80,000, which would be but little over the sum given by the societies in America, Egypt and India in 1914. If we will bring the average up to full $100,000 each year we can have our additional $1,000,000 in ten years, before many of the faithful workers of today may be "called up higher."

Let us plan for it! Let us pray for it! Let us work for it!

Think of what it would mean to the cause of missions under the care of our Women's General Missionary Society if we gain our "Second Million Dollar" Thank-Offering in ten years.

May God grant it—in full—for *His honor and glory!*

Thank-Offering Secretaries will remember that correctly filled blanks are due before December 30, 1915.

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13. What is meant by "a pledged salary?"

14. Should this ever be taken from society contributions to foreign work? Why not?

15. How should our pledge to a missionary's salary be cared for?

16. Locate our mission station among the Mountaineers?

17. What is the Junior's special work for this year?

18. Are you planning to help furnish this dormitory?

19. For what share of the Freedmen's work are we responsible?

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,
Miss Ida B. Little, 132 Allison Ave., Washington, Pa.

NEW MOTTO: "FORWARD INTO LIGHT."
NEW AIM: "HAVE YOU HAD A JOY? PASS IT ON!"

YOUNG WOMEN'S SPECIAL WORKERS:

Miss Roma Beatty, Sialkot City, India
Miss Eleanor W. Maconachie, Pathankot
Dr. Anna Boggs Watson, Tanta, Egypt
Miss E. Margaret Rogers, Frenchburg, Ky.
Miss Christianita Totten, Henderson, N. C.

TRYING UNTIL—

We sometimes wonder when everything seems to be at "sixes and sevens" whether it is worth while to keep on trying to accomplish the end for which we have been striving. The defeat would be even less, to our mind, if we would simply cease to make further efforts.

Recently a minister emphasized the importance of the additional word, "until," which implies unwearying, persistent effort. We need to try until we succeed.

It is the general statement on the part of many Christian workers—especially in missionary lines—that they have grown weary, even impatient in trying to keep an organization living, for some seem determined to die; or to effect an organization in a field where every point is favorable for such a society except indifference or opposition on the part of the senior society lest its own numbers be lessened or its financial returns be smaller, or the pastor or some prominent churchman throws cold water on earnest efforts or some other impediment blocks progress. Such burdened workers need to realize the necessity of trying until. That old, old story of the imprisoned Scottish king who was encouraged to hope on even in the face of possible impending disaster, simply because a little spider which was trying to reach the top with seemingly fruitless efforts, finally did so, is good for easily discouraged people to think on.

The story is told of a father who was disappointed when his son, after a month's trying was willing, yes, even determined to give up his foot-ball practice, because he had not been appointed to serve on the team. His father assured him that it was not so important that he win a place on the team as to learn to not be a *quitter*. Rather should he develop a character which keeps on trying, never admitting defeat. It is not simply trying, but trying again and again even when it seems useless—*trying until*—that wins the victories of life. The sequel—the boy said he would try so hard that if he failed, it would not be his fault.

When the word comes that this or that society has disbanded or that interest in another one is waning; when weeks go by without any material advanced movement, or when Presbyterials cannot succeed in securing enough young women interested enough in missionary work to be willing to be leaders; or when young women will not be content to be good followers, it is likely to cause a feeling that there is no use in trying further. But we all want to be known as persons of strong, forceful character so the only thing left for any of us to do is to keep on *trying until.*

Discouraged one! think on this couplet, "If at first you don't succeed, try, try again." Also, "The man worth while is the man who can smile when everything goes dead wrong." Officers, chairmen of committees, members—just keep on trying until you win. Be sure if you fail it will not be your fault.

—I. B. L.

NOTICE!

Mention has been made before of the letters of instruction sent to Presbyterial Young Women's Secretaries. These letters must have reached their destinations for they have not been returned to the sender. We trust that each secretary has already complied with any request therein contained and that each society has endeavored to follow its leader. Only by working as one can we hope for the harmony expected of Christians and accomplish the work we are here to do.

YOUTH, THE GOLDEN AGE.

As the sun goes down at the close of one day and rises at the dawn of another, so does life when it changes from sweet innocence to worldly wisdom and the young woman then is in that life, the days of Golden Youth.

If many women could go back to the days of Youth, would they take more active part in their missionary societies? Would they endeavor to speak in the presence of strangers without being frightened at the sound of their own voice in public?

The girl of today has many advantages to show forth her goodness. There are numerous societies, circles and classes connected with our Mission and Church work of which many of them are members during their early teens. There they speak freely, offer prayer and learn where and how they can work for their Master. This gives them a wonderful advantage when later on they associate themselves with the older circles for girls, such as the King's Daughters Circle or the Young Women's Missionary Society, or some other special missionary work. Now is the golden opportunity for her to fit herself to take her part in mission work of the future.

When this great European war is over, who will have the most means to support missionaries in the foreign lands? Upon what country will rest the heaviest responsibility to save those who are without the Light of Eternity? It needs but a second's thought to see that it will be the United States of America. It will be this land of the Stars and Stripes which will have to furnish the young women and men to carry forward this great cause. It will the Christian churches of this country which will have to support them. Are we considering what our duty as Christians, as workers in missions, shall be when the war is over?

But there are some of us who will never be able to go to the foreign lands, whose duty will be to remain at home; may we find some work by which to show our love for our Lord.

A man dreamed he died and went to heaven. One day an angel came, lifted him up and told him to look through a window. He looked out and the angel asked, "What do you see?" "I see a great dark world." "Look again and see if you do not see something else." He looked again and saw not only the great dark world but could distinguish a great city. "Look again," said the angel, and he saw in the great city the place where he had lived. "Look again." He looked again and the angel asked, "What do you see?" "I see people right around my home, blindfolded, falling off precipices." "Do you want to stay here," asked the angel, "and enjoy heaven, or do you want to go back and take the bands off their eyes, and let them see the Door?" "I will go back!" he cried, and awoke to a life of service to which heretofore he had been a stranger.

We do not have to look far when we want to do missionary work; opportunities lie all about us, in our homes sometimes, or in our own neighborhood, and plenty of it in our own city or town.

Girls of the Golden Age, now is our time to become interested in this great work; to plan to take an active part in our Society something besides singing; now is the time to start to pray aloud in your own society with the girls you know, or give little talks about our mission study topic; then when we are called upon elsewhere to pray or read or talk we will have confidence in ourselves. This is our Golden Age; let us use it, let us use it well, and our use of the many opportunities it affords will make us fit for a larger, fuller service bye-and-bye. To be sure, we may not have great confidence in ourselves but we have a Mighty Helper and Friend on Whom we may rely with assurance.

"I cannot do it alone;
The waves run fast and high,
And the fogs close chill around,
And the light goes out in the sky;
But I know that we two shall win in the end—
Jesus and I."

"Coward and wayward and weak,
I change with the changing sky,
Today so eager and bright,
Tomorrow too weak to try;
But He never gives in,
So we two shall win—
Jesus and I."

—Florence M. Griffith,
Albany, N. Y.,
King's Daughters.

THE GOSPEL OF THE SMILE.

"Smile, smile, and as you smile another smiles;
And soon there'll be miles and miles of smiles,
And life's worth while;
If you but smile."

"In the vestibule of a certain hospital visitors see a card bearing this advice: Never utter a discouraging word while you are in this hospital. You should come here only for the purpose of helping. Keep your hindering, sad looks for other places, and if you can't smile don't go in."

If you can't smile don't go in is good advice for all of us, for the smiles we wear are inexpensive, yet they keep the world in a better mood and their influence is immeasurable; for who is beyond the ministry of a pleasant smile? It is a tonic for the discouraged; it cheers the heart of the aged; it reassures the little child for whom the world holds so much that makes him afraid.

As long as a man can smile he is not beaten, but still has courage to start on anew. As Riley says, "The man worth while is the man who can smile when everything goes dead wrong."

Smiles are as indispensable to true success in life as money, mind and might. Then why should not we, as young women who are working in our societies and trying to enlist the interest of others in our activities, go around with a smile and let others feel the interest which we experience.

We are placed here in this world to serve others; to make their pathway in life easier; and this service may many times be accomplished simply by means of the friendly smile and the cherry "good morning."

In the mission work of both the Home and Foreign fields the worker is continually witnessing scenes which are heart-rending; yet at such times the long, sad face has no place there. Sympathy can be extended by means of the quiet, sympathetic smile and the friendly hand clasp as well as by tears and a sad countenance.

We are the only Bible some people read, and as our faces are the mirrors of our souls we should keep in close communication with the power house, in order that our "Bible" may be easily read and our influence be for the good.

Actions speak louder than words and hence the life in the mission field counts for far more than the sermon as is shown by a Chinese woman who came to a missionary whose meetings she had been attending and said, "Your words are good so I am going to come and live with you for awhile." The missionary answered that she could not accommodate her as she had but one room. The Chinese woman insisted that she could sleep on the floor and so she came. After several months she said to the missionary, "Your life is as good as your words and if your Christ makes your life so clean and pure I want Him in mine, too." She accepted Christ as her Saviour and became a great help to the missionaries in their work.

Such examples are of daily occurance, and such an influence doubtless we are constantly exerting, so why must we still be "pleading, urging, along this line till time is done, that men may be from gloom emerging, to take their places in the sun."

—Jeannette L. McCrory,
Sterling, Kansas.

THE FORCE OF EXAMPLE.

Some subjects are best learned by the reading and studying of books; others are learned more easily by watching some one else do them, and then imitating that person. To imitate another or to pattern our conduct after his, is to follow his example.

There is an old proverb that many of us have known since our copy book days: "Example is better than precept." Mr. John D. Rockefeller, Jr., tried that out when he went into that Colorado mining camp. Right into the homes of the miners went Mr. Rockefeller; and he ate, slept and lived among his employees long enough to find what was wrong about their conditions.

He discovered a number of ways by which he could improve the management; but, it is possible, that a greater benefit from his visit will be the good fellowship aroused by the sympathy and kindliness he showed in going among his humble workmen.

In his Bible class in New York City, Mr. Rockefeller is in a position to influence many men, but during his trip to the Colorado mine, and with the help of favorable comments in the daily papers, he must have influenced many men whom he could have reached in no other way.

As young women in the church and as members of the Young Women's Missionary Society we can follow Mr. Rockefeller's example, and we can set an example for others to follow.

There are many women with whom we come in contact, both in the church and outside, whom we might arouse to take an active interest in mission work. How can we do it? We cannot preach to them, for that is not our business. We cannot find fault with them, for we have short comings of our own. The only possible way in which we can appeal to them is to set such a good example, that they, whom we wish to interest, will catch some of our enthusiasm and take up the work with us, naturally. There are young girls who would be pleased, now and again, to receive an invitation to our society. If the meeting is attractive and the guests are made welcome, a good habit of attendance is soon formed.

Young women of our own age, busy at home or in the city, need our example. They plead all kinds of excuses, but if we persistently and patiently show our friendship, they will come to our meetings first for the social feature and will stay, if we do our duty, because they like the mission work. Non-church members, too, we must seek out. By a sincere offer of fellowship and sympathy we can reach them, and if all members co-operate we can not only bring them to one meeting, but have them there regularly.

Some young women have not been reared in Christian homes. These have yet to learn the need of mission work. An outstretched hand, a kindly, comprehending word, and perhaps an oft repeated invitation will finally bring them out with us.

Older women are watching us; those who have stepped aside because of family duties, or because they say they have done their share. Let us refuse to allow them to drop out. Every one of them is pleased when a younger woman goes out of her way to be gracious. We can go to them for advice; we can consult with them about our plans. They will see that we need each other, the younger ones to supply the enthusiasm and interest, the elder ones to provide their experience and sound judgment. It is a fair partnership and once they see it, we can depend on them.

This all means that if our example is to have force, we must be sincere, unselfish, patient and consistent. A woman, who in her life did a really great work among other women, once said, "To succeed you must stay right with them." In the church or on the street, we should have the same impulse. Then we, like Mr. Rockefeller, will find that, "Example is better than precept."

—Mary G. Shafer,
Y. W. M. S., Bellevue, Pa.

FOREIGN DEPARTMENT.

Mrs. H. C. Campbell, Secretary, 6410 Beacon St., Pittsburgh, Pa.

The Foreign Secretary had the pleasure of going to New York to speed the party of out-going missionaries on the "Canopic" on September 30th. New regulations were strictly enforced and no one was allowed to board the vessel except the passengers so that the friends of the out-going party were all compelled to stay on the dock.

As you remember the ship-wrecked party to Egypt had decided to go on this vessel with the India party as far as Gibralter, where the married couples had to disembark. This was necessary because Italy would not receive any passport which contained the names of two persons, therefore husbands and wives had to get off at Gibralter and travel to Alexandria by the "Omrah" of the Orient Line, while the single members of the party travel from Naples to Alexandria by the Italian Mail Steamer.

All the missionaries had some friend or relative on the dock to bid them *bon voyage*. Several ministers of New York Presbytery with their wives were also present to manifest their interest in the out-going representatives of the Church. The steamer was to start at 10:00 o'clock a. m., but it took so long to get the freight on board that she was detained until 3:00 p. m., going from New York to Boston where a stop of three hours was made before she started on her journey across the sea. Words cannot describe the situation as the entire party gathered together in a comparatively clear space on the dock surrounded by piles of freight of all kinds for the farewell devotional meeting. Rev. John Heinrick, India missionary, with his sweet, clear voice led us while we united in singing "Safely Guarded," "To the Hills I Lift Mine Eyes" and "Oh, God Our Help In Ages Past."

We were led in prayer by Rev. Brotherston, a congregational minister of Connecticut and a brother of our Miss Lena Brotherston who is returning to India. Another prayer followed, concluding with a benediction by the Rev. Thomas A. Reed, D. D., of Lyndhurst, N. J. Thus we committed our precious missionaries to the care and keeping of the Master Who controls the wind and waves.

☞Word has been received by cable that the party had reached Gibraltar in safety on the 13th of October, so that we feel sure they have reached their destination by the time the Magazine finds its way into your homes.☜

The fund for "lost baggage" is growing very slowly. A full list of names and the amounts will be published as soon as contributions cease. A letter from Dr. Anderson states that part of the ticket money has been refunded and efforts are being made to secure the balance, no insurance has yet been received and no conclusion reached by the Insurance Company. A letter from a reader of the Magazine enclosing a check for twenty dollars, says, "I did intend to put new electric lights in my home this winter, but have decided that I can use lamps for a while longer and send the enclosed for the 'lost baggage fund.'"

We feel confident that the women of the Church will send sufficient funds as individuals to reimburse our young women who lost their "all" on the burning vessel.

☞Societies are urged NOT to take any money for this purpose out of their treasury.

Word has come from Egypt that work has been commenced again on the Tanta Hospital building, so that we hope to report it ready for opening by January 1st, 1916. We lack $10,000 to complete this building. Will you not all pray for the Master to send the money and help to answer your own prayers by an immediate contribution for this purpose? Pray that the Thank-Offering of 1915 may be the very best in our history. Our growing work demands increased interest, increased contributions and more earnest prayer.

HOME CORRESPONDENCE.

Mrs. W. S. Cook, Home Secretary, 1201 6th Avenue, Beaver Falls, Pa.

Miss Irma G. Allen completed her work at Culver City, Cal., August 31st, a minister now being on the field. September the fifteenth, Miss Allen began work in a new field, Yorba Linda, Cal. Four years ago this section, as far as eye could see, was an immense field of grain and now has a population of four hundred. Twenty-six families have signified their intention of attending and working in our mission. The only other denomination on the field is the Friends.

Miss Margaret Heazlett, one of our new city missionaries, is in the 12th church, N. S., Pittsburgh, Pa. Miss Sallie Dickey, formerly a missionary in India, has been appointed to the mission at West Alliance, Ohio, and Miss Elizabeth McMillan of Denver, Colo., to Alliance, Neb. A missionary has also been granted to Rock Island, Ill., and we hope soon to have a young woman in that field.

Our school at Frenchburg has an enrollment of 182. This is the largest attendance there has been at the opening of the term. 58 of these are new pupils. Early in the spring a cottage located near our school building was purchased and fitted up for a temporary dormitory. Miss N. Ethel White of Romeo, Colo., is the matron in charge. At the opening of the present term, sixteen pupils were located in the dormitory, filling it to the limit.

Dr. Weidler has written, "What are we to do with those who come in later?"

The little Infirmary being erected by the people of Frenchburg and community, will be ready for occupancy by the middle of October. This building is to be turned over to the Women's General Missionary Society free of debt, but is to be furnished and maintained by it. Dr. Esther Mitchell is the physician in charge. We ask that you remember not only these new workers in prayer, but bear in mind the needs of the Dormitory and Infirmary as you put up fruit for the winter. Write the Home Secretary in regard to work societies can do for these institutions.

FRENCHBURG SCHOOL SURVEY IN MENIFEE COUNTY.

Sabbath School Conditions by H. A. Armitage.

June 12 to September 13, 1915.

The week of September 6 marked the end of my endeavors as a Sabbath School missionary in the hills of Menifee Co., Kentucky. During the three months spent in this work I have been under the direction of Mrs. Wm. S. Cook, Secretary of Home Missions, and Dr. A. G. Weidler, Principal of our school at Frenchburg, who most of the time has been in the field with me and who has had direct supervision of the work. At a later date and in a fuller manner he will give a report of the work done this summer, placing emphasis upon the three main divisions. I shall touch upon only the Sabbath School and religious phase of it.

In the beginning we had three very definite purposes in mind and in accomplishing these we have had a great measure of success.

The first of these was, "To reach every community in the County." To accomplish this meant traveling more than five hundred miles, mostly on foot—because there was no money for transportation—over the worst roads imaginable. In the forty-three days and nights spent on this journey every community in the county was visited. The hospitality of the mountain people was manifested anew toward us, for in the fifty or sixty homes in which we were entertained, only one would accept any pay of us. I believe there is scarcely a home in the county that has not been touched directly by us. The census of Menifee county shows a population of approximately, six thousand people, and we, in our sixty meetings, addressed crowds totaling more than five thousand people. (5,209).

Our second purpose was, "To awaken the people to the need of Sabbath Schools and education generally." How well this was accomplished was shown by the large crowds eager to attend our meetings, the close attention given to our talks and what has proven it most conclusively is the increased attendance in the day schools in our county and the large number of boys and girls who have told us of their determination to enter the school at Frenchburg this year.

Our third and last purpose was, "To lay the foundation sure for deep and permanent work in succeeding years." A large part of our time has been devoted to a general survey of the whole field. Accurate statistics of all the Sabbath Schools established were secured and the work in these communities encouraged, but for many reasons we did not attempt to organize new schools. The community life and needs in other districts were studied and careful statistics and facts showing the actual conditions in these communities were gathered from personal observation, and tabulated for use in the work of the future.

Aside from the difficulties of transportation, we met with opposition from some people, especially in some "Old Baptist" communities. The "Iron Jackets or Hard Shells" as they are called, are determined opponents of all Sabbath School work, because they look upon it as man's and not God's work. We had expected this and in a way were glad of it, for agitation of a question always brings enlightenment to a majority of people and these folks once won over will become loyal supporters of Sabbath School work.

The people of the mountains are naturally suspicious of any new work commenced among them. To gain their good will and co-operation you need to use a bit of tact and common sense. Their co-operation gained means everything, their distrust means a long period of bitter opposition and stolid refusal to have any part or lot in your work.

Permanent good for this region can only come through organization and co-operation of the people and the advancement of education among them. This can only be gained by working with the school at Frenchburg as a center, and gradually through it and the influence of the boys and girls who come to it for instruction, must the salvation of this people be wrought. At present this is the policy pursued by those in direct control of the school and the only policy that will ever win.

Once make this people understand that you are here and the school is here not to make United Presbyterians out of them, but to make better boys and girls, better men and women and better conditions relative to their whole life, and the work is simplified a thousand fold.

JUNIOR DEPARTMENT.

By Mrs. I. H. Milliken, Junior Secretary, 205 Lexington Ave., Aspinwall, Pa.

MOTTO: MARK 11:24.

AIM: EVERY PRESBYTERIAL REPORTING. TOTAL MEMBERSHIP 25,000.

OH, DAT WATERMELON!

A shipment of free watermelons has arrived at the Board Rooms, ready for the Juniors to fill them with seeds (dimes). They are green, but will ripen by March 15, 1916, so send for them at once and watch them ripen.

A "Watermelon Bee" could be held early in March, all the seeds taken from the watermelons, counted and sent to the Presbyterial Treasurer, marked "Junior Special" so they will help build the Boys' Dormitory, Camden, Alabama.

Watermelons will be shipped, free, from Literature Department, 904 Publication Building, Ninth Street, Pittsburgh, Pa. Freight charges may be cared for if so desired.

MISSING, FEBRUARY, 1902.

Just one wee Junior Magazine missing from a complete file from January, 1899, to date. Will some kind friend please see if it is not tucked safely away, waiting for a chance to join its mates? If so, please send to the General Junior Secretary.

OUR INDIAN DEPARTMENT.

Mrs. Ada K. Wilson, Secretary, 1112 South Ave., Wilkinsburg, Pa.

I am pleased to report that the Rev. Mr. R. G. Smith who formerly had charge of the work at Tama, has been re-elected to that field and we expect him to commence work there Nov. 1st.

Among the live organizations at Warm Springs is a Temperance Society and the new Government Superintendent there, said, "I am proud to be Superintendent of a reservation which has a Temperance Society." At one of the temperance meetings testimonies were given by the Indians as to what the Lord had done for them in giving them relief from the appetite of strong drink, also, how membership in the church strengthened them.

Recently a Government Inspector spent a week at the Agency and said she was much surprised to find such a nice church building as we have. We have expended quite a lot of money on the church repairs lately, and these together with the donation of seven 32-candle power electric light bulbs from the Government, make an attractive place in which to worship God.

Many letters of love and encouragement are received by our missionaries and these are very helpful. One particularly helpful letter was received from New York State society stating that while they were so comfortable, surrounded by church friends and so many to love, their hearts went out to our workers with a strong desire to do more to help them in their far away home among the Indians; asking what they could send before Christmas, for the people for whom they are giving their time and strength for the dear Savior's sake.

If each society would be interested in the Indian Work so far as to make some contribution, however small, toward its support, the department treasury would be full to overflowing. It is only an act of justice to contribute toward the uplift of a people who have not always been justly treated by the white brother.

The new Superintendent at Warm Springs recently sent a circular letter to all employees, telling that while he did not make church attendance compulsory, he would be much pleased to meet them at church every Sabbath. He was also very decided in his opinion against profane and vulgar language being used in the presence of the older or young Indians. Such a man will be very helpful to our missionaries.

Mr. Matthews writes from Simnasho of an interview he had with a young Indian farmer of more than ordinary intelligence, who was educated in the Government School. He tried to get him to see how much the heavenly Father needed upright young men like himself to help do His work among his own tribes. The young man said he used to drink a great deal and was very often in trouble as a result, and always hard up. Then a member of the "Shakins" told him they could cure him if he would join them. He consented and visited one of their meetings. He was made to walk around in a circle for some time while the other members repeated certain things. Then he fell asleep and when he awoke he found two pans of whiskey sitting by his side, which the leader said had been taken from his body. The smell and sight of it made him very sick and he has never since been able to bear the sight of strong drink. This poor deluded man really believes all this and it is hard for the missionary to know exactly what to do or say under such circumstances, but he must trust to the Holy Spirit to guide. And so the work goes on and requires much tact and patience, but we are assured, "In due season we shall reap if we faint not."

FREEDMEN'S DEPARTMENT.

Mrs. Samuel Yourd, Freedmen Secretary, 625 Highland Avenue, Carnegie, Pa.

September marks activity all along the line in our Freedmen's Department. In the schools new and former pupils are at work, and the reports for the first month of this year show more than the average beginning.

We regret that owing to the retrenching policy of the church in our Freedmen's work, a retrenchment made necessary from lack of funds, work at Bristol, Tenn., and Birmingham, Ala., has been discontinued for the present.

MRS. THOMAS M. ELLIOTT
Domestic Science Teacher at Prairie, Ala.

The Rev. J. L. Cary, formerly of Cleveland, Tenn., has been elected to the chair of English in Knoxville College and Rev. D. F. White will be located in the Cleveland Mission. At Miller's Ferry the Rev. C. H. Johnson, D. D., and Mrs. Johnson are resigning to come further North on account of Mrs. Johnson's health. We note these changes for the most part with regret. We are sorry to see the names of Woodfin and Smith and Johnson dropped from our directory, and our women's work looses a very efficient worker in Mrs. Johnson who has had charge of Robinson Memorial Hospital since its inception, giving her time and service for nine years as superintendent and teacher of the nurse training class free. Miss Lucy Woodward of Camden, Ala., who was away on sick leave last year is with us again.

We present this month the picture of Mrs. Thos. M. Elliott our domestic science teacher at Prairie and the first woman missionary in our Freedmen's Department supported by a Presbyterial (Detroit) and we extend mutual congratulations.

The new dormitory is finished and furnished. We had hoped to give you a picture of it and an account of the dedication exercises but these have not reached us yet. The people of the community hauled the furniture from the station, some five or six miles, free of charge, helped to put it together, unpack and unwrap, etc. The women and girls cleaned the building and were profuse in admiration of the white iron beds, neat though plain dressers, comfortable chairs, nice stove, etc. The First Church of Detroit furnished the sitting room with a nice rug, large oak library table with shelves on the ends underneath for books and magazines. A students' lamp, six wicker rocking chairs, a light green in color. Mrs. Elliott's beauty loving soul has one desire ungratified; she writes, "It is all so nice and so much better than we had dared to hope for that I ought not to say this perhaps, but I just dread the time when the girls make up their beds with the ever present many colored calico quilts. It would be a 'vision' if all those beds, seventeen in number, had nice white spreads."

The school house across the road has a new roof and the unsightly old dining room and kitchen used for domestic science classes has been torn down and any lumber that could possibly be used for repair work in the future neatly piled away. The public road which has divided our campus is to be changed and will run around us so that the campus will be more private. When the fences are up on the farm and a new bungalow built for the farm superintendent which house is to be the next building put up in this department, so said the "Board" October 5th, 1915, the W. G. M. S. is invited to the farm to pick cotton and "pull" corn and boil molasses.

BOYS' DORMITORY.

Over the river, Miller's Ferry has a new Boys' Dormitory almost completed by the Freedmen's Board. Other buildings are painted and freshened up. The Canton Bend School opened with good prospects and Mr. Cotton writes that this year will be a hard one for the farmers; for while prices are higher than last year, the crop was poor, and emphasizes the need for clothing, not that the people are shiftless, but little is paid for work, the highest to men for field work being $8.00 per month. In some of our country stations women are paid twenty-five and twenty cents a day for washing and cleaning. Vincent Hall at Camden is almost done. This is the Junior Special. Contrary to our custom we have erected this building before the money is in the treasury, knowing so well that the Juniors always come right up with their Junior Special pledge. Societies please take note that extra furniture will be needed for this building. We are replacing all the old wooden beds with white iron ones as rapidly as possible. They look better and are easier kept clean and sanitary. So we will want all new beds for this building; nine rooms to furnish. Sheets, pillow cases, towels, blankets and spreads can be sent at once to Rev. W. G. Wilson at Camden, Ala., and rush them please for the building will be ready by the time this is off the press. It will take about fifteen dollars to purchase window shades for this building.

We can not stop at all the schools this month, but will have something to say about Athens, Riceville, Arlington, and others later on. One who was recently at Knoxville reports that it never looked in better trim than when school opened this year.

The Henderson Jubilee Hospital is asking for larger accommodations, and a cottage may have to be provided for the nurse girls. A new girl in the training department is from Pittsburgh, Pa.

The last report from Chase City, Va. The sewing department was without a teacher. Apply to Rev. F. W. Wilson for particulars.

☞ Please send in your money promptly. Do not wait until the last of the year. Our bills keep coming in every month now. Get the boxes off early. Remember the Christmas packages for the children, and do not forget shoes and stockings. Eight dollars a month will not pay rent, buy food and have much left for shoes for little feet. Watch the prayer cycle and when it is Freedmen's Day, think about the dollar you have not sent, and help answer your own prayer by sending it at once.

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22. Name one home and foreign mission study text-book for this year.

23. Why is mission study in our monthly meeting not sufficient?

24. State three benefits that may result from a prayer circle.

25. Why is the enlistment of young women vital to our work at large?

26. What place does our Women's Missionary Magazine occupy among missionary periodicals of today?

27. What place has it in your society? In your home?

LITERATURE DEPARTMENT.

In charge of Miss R. Elizabeth Milligan, Literature Secretary, 904 Publication
209 Ninth Street, Pittsburgh, Pa.

MISSION STUDY TEXT-BOOKS, 1915-16.

THE KING'S HIGHWAY. Price, cloth, 57 cents; paper, 35 cents, postpaid.
HOW TO USE "The King's Highway." Price, 10 cents.
HOME MISSIONS IN ACTION. Price, cloth, 57 cents; paper, 35 cents, postpaid.
TEXT-BOOK SUPPLEMENT for "Home Missions in Action." Price, 5 cents.
AROUND THE WORLD WITH JACK AND JANET. Price, 30 cents, postpaid.
GUIDE BOOK for "Jack and Janet." Price, 5 cents.
ALL ALONG THE TRAIL. Price, 30 cents, postpaid.
MANUAL FOR LEADERS of "All Along the Trail." Price, 10 cents.

In our Foreign Mission text-book, "The King's Highway," Mrs. Montgomery, the author, gives her impressions gained in the various mission fields in her recent tour around the world, beginning with our mission in Egypt.

The Home Mission text-book, "Home Missions in Action," by Mrs. Edith H. Allen, treats of Home Missions as an active force in the building of our nation.

The Junior Foreign text-book, "Around the World with Jack and Janet," is written by Miss Norma Waterbury, who made the tour of the East with Mrs. Montgomery. It is very facinating and carries the Juniors to Egypt, Ceylon, India, Burma, China, and Japan.

The Junior Home Mission text-book, "All Along the Trail," is written by Sarah Gertrude Pomeroy, and describes the Home Mission "trail" from the beginning in Pilgrim days to the present time.

"How to Use" the Foreign text-book and "Text-book Supplement" for the Home text-book, are prepared as guides for the leaders of classes, but are also excellent helps for the class members.

In both Junior text-books, the material so closely parallels the Senior text-books that the Junior leader should have them both for reference.

The "Guide Book" for "Jack and Janet" and "The Manual" for "All Along the Trail" are full of excellent plans, and no Junior leader should be without them. Get these four important helps along with your text-books.

We have substituted "How to Conduct a Home Mission Meeting" for "How to Manage a Missionary Society," which is out of print.

New leaflets are, "Utah's Need of the Gospel" and "Our Missions in the Sudan," the latter to replace "The Sudan—Its Needs," which is out of print.

Other new leaflets, noted before, are, "The Debt of Ali Ben Omar," "The Threshold and the Corner," "The Burden Bearer," and "The Live Charcoal in the Fire Pot." Price, 2 cents each.

We are still taking orders for the "Master Builder on the Nile." Price, $1.00, postpaid.

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28. Where is the next general convention scheduled to meet?

29. State some advantages of a general representation at this meeting?

30. What is the purpose of the "Isaiah 41:6 Fund?"

31. Why should the small Presbyteries contribute to this fund?

32. What should be the attitude of the women in larger Presbyterials in fulfilling the spirit of Isaiah 41:6, as it relates to this fund?

FIELD SECRETARY NOTES.

By Mrs. J. C. Alter, Field Secretary, 48 Berkeley Way, Santa Cruz, Cal.

On the wing—busy. Happy days are these with lantern views in the evenings and women's meetings in the afternoons—sometimes in the mornings when time of trains conflicts.

The "exegesis" on *"Point V."* must wait until next month, since a number of questions have come in relating to the second point in *Standard of Efficiency.*

One writes: "Do tell us just what the regular departments of our Women's work are?" and another "Are we to increase our contributions to all of those listed in Statistical Report?" As your Field Secretary understands it, we have just seven "regular" departments in the W. G. M. S., viz., Foreign Missions, Home Missions, Indian Work, Freedmen's Mission, Church Extension and Parsonage, Ministerial Relief, and Temperance.

One reason for inserting "Section C" was to safe-guard some of the departments from neglect in interest and contributions. Last year our Freedmen's Secretary reported a falling off in contributions to that work. Sometimes a society, because of some personal interest in a certain mission station, will send the greater part of their contributions to one department—where as we should follow with our prayers and sympathetic interest, our contributions to each department.

Still another woman writes: "We have been sending the bulk of our membership dues to Foreign Missions, and now if we take Sec. C since we can give only even dollars, it means that we must increase at least one dollar to the foreign work and the same to other departments." Yes, beloved, that is exactly what it means, and it is going to tax our faithful women pretty heavily in some cases, but think what it will mean to our work in making it possible for each department to "lengthen its cords and strengthen its stakes."

"Will we be expected to make this general increase next year?" Let me whisper very softly, if societies generally come up to the Standard this year in increased contributions to all departments of work, some one will petition our W. G. M. S. to order this clause changed to read, "A contribution to each department equal at least to previous year." Of course, some societies will be able to make an increase year after year to meet the requirements of growing work, but it will give others the chance to hold to the record made the previous year. No, "Foreign Salaries," is not a regular department. As stated last month it is special—designed to relieve the strain on the foreign general treasury and give us a more personal, definite interest in certain fields and workers. Of course, you understand that to pay your pledge to missionary's salary out of society funds, would be simply "robbing Peter to pay Paul," or lifting a burden only to settle it down in some place. Increase your contributions to foreign missions, and raise foreign salaries by special pledges.

"Oh, but that is a good deal to give;" is it dear hearts? In the light of our blessed Lord's sacrifice for us, can we, should we do less? How He is blessing us in our giving, far, far above the monetary part!

No, the Women's Association Work is not a department of W. G. M. S. It is a separate organization in itself, but linked up in the dearest of bonds, and we would not neglect appeals from their splendid institutions.

"These ought ye to do and not to leave the other undone."

Treasurer's Report for the Months of July, August and September, 1915.

It is desired that all money should be in the form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Junior Special	Church Exten. and Parsonage	Ministerial Relief	Young Women's Special	Contingent Fund	Women's Asso. Work			Temperance	Isaiah 41:6 Fund	Miscellaneous	TOTAL
											Orphans' Home	Home for Aged People	Columbia Hospital				
Allegheny	390.00	562.00	241.00	52.00	70.00	20.00		20.00	40.00					5.00			1400.00
Argyle			225.00			75.00											300.00
Arkansas Valley	6.00	51.00	15.00														72.00
Beaver Valley	111.00	60.00	22.00	6.00	23.00			5.00	37.00					1.00	3.00		268.00
Brookville			3.00														3.00
Butler	45.00	137.00	14.00								5.00			3.00			204.00
Caledonia		20.00				10.00	8.00	3.00									41.00
Cedar Rapids	40.00	432.00		10.00		3.00				5.00							490.00
Chicago	45.00	130.00	19.00	9.00	15.00		5.00	10.00						10.00	.65		243.65
Cleveland	18.00	192.50	33.00	20.00		21.00				5.00							289.50
Colorado	29.00	175.00		10.00	5.00	10.00								1.00			230.00
Detroit	35.00	50.00			109.00												194.00
Garnett		40.00					5.00										45.00
Hudson	10.00			5.00													15.00
Idaho															7.00		7.00
Illinois Central	16.00		11.00	12.00	18.00												57.00
Indiana	43.00	206.00	17.00	1.00	2.00		2.00	6.00			1.00	2.00	1.00	7.00			288.00
Indiana Northern	10.00		5.00			3.00											18.00
Iowa Northwestern	10.00		10.00	5.00	6.00												31.00
Kansas City	10.00	31.00	5.00		5.00												51.00
Keokuk		53.00	22.00														75.00
Kiskiminetas	16.00	30.00		2.00	3.00												51.00
LeClaire	15.00	8.00	14.00	5.00	9.00												51.00
Los Angeles	96.00		43.00	6.00	36.00			15.00									196.00
Mansfield		50.00															50.00
Mercer	10.00	200.00	10.00		10.00				7.00								237.00
Monmouth	10.00	80.00	15.00		10.00				35.00					4.00			154.00
Monongahela	52.00	1741.00	545.00	60.00	300.00		26.00	10.00	40.00	15.00							2789.00
Muskingum	21.00	99.00	6.00	10.00													136.00
New Jersey									10.00								10.00
Ohio First	11.00	125.00	36.00		10.00				10.00								192.00
Oklahoma	2.00			1.00	2.00												5.00
Omaha	23.00			9.00	9.00		6.00		41.00								88.00
Oregon	13.00	129.40	15.00	5.00													162.40
Philadelphia	75.00		68.00		10.00				30.00						5.00		188.00
Puget Sound	12.00	35.00	2.00	7.00	2.00		1.00					1.00					60.00
Rock Island	32.00		10.00	17.00		3.00											62.00
San Francisco	4.00	10.00	9.00	4.00	5.00												32.00
Spokane	6.00							2.00									8.00
Steubenville	61.00	95.00	5.00	10.00	20.00			5.00	10.00								206.00

Texas	3.00	15.25	3.00							3.00							24.25
Uncompahgre	2.00			2.00	2.00												6.00
Westmoreland	25.00	137.00	41.00	7.00	22.00		13.00	5.00	11.00	5.00				3.00			269.00
Wheeling	77.00	50.00	5.00		5.00		5.00	5.00			2.00						149.00
Wisconsin	11.00		5.00		6.00												22.00
Xenia	75.00	476.00	56.00	40.00	12.00		10.00										669.00
Conemaugh Y. P. C. U.		18.00															18.00
Miss J. K. Denham		275.00															275.00
Norris Square S. S., Phila.		125.00															125.00
North Bend Cong.		137.00															137.00
Mr. & Mrs. G. M. Paden		150.00															150.00
Friends, 1st Wilkinsburg		150.00															150.00
Interest	942.25		192.50		24.00					194.67						876.67	2230.09
Refunds	240.00	90.00	2.20												85.05		417.25
Miss M. A. Bell		24.00															24.00
Mr. & Mrs. J. O. Crawford	100.00																100.00
Miss E. B. Harvey	100.00																100.00
Mrs. V. McKirahan	3.00																3.00
S. S., Eskridge, Kan.					3.30												3.30
Floy Steele	11.00																11.00
Miss L. G. Dickson	7.00																7.00
Member of Bellevue Ch.	2.00																2.00
Sale of Foreign Reports	72.99																72.99
Mrs. H. S. Petrie														1.25			1.25
Miss Sadie M. Neal, dec'd.																500.00	500.00
Bible Class, Sewickley	25.00																25.00
M. S. Class, N. S.	35.00																35.00
Daughs. of the King, Fowler	6.50																6.50
Miss Elsie H. Adair	10.00																10.00
A Friend	25.00																25.00
S. S., Warm Springs	5.00			4.23	5.00												14.23
Mrs. T. G. Donaldson														1.00			1.00
Com. India Per. Equip.																4435.87	4435.87
Re-payments			50.00				2916.58									191.25	3157.83
TOTALS	$3054.74	$6389.15	$1774.70	$ 319.23	$ 758.30	$ 145.00	$2997.58	$ 86.00	$ 271.00	$227.67	$ 8.00	$ 3.00	$ 1.00	$ 36.25	$100.70	$6003.79	$22176.11

RE-PAYMENTS ON PARSONAGE LOANS: Chariton, Iowa, $12.50; Third, Portland, Ore., $52.97; Woodruff Ave., Indianapolis, $37.00; Harvard Heights, Los Angeles, $69.38; Spirit Lake, Idaho, $22.40; Forest Ave., Bellevue, $83.25; Hutchinson, Kansas, $47.18; Farrell, Pa., $80.48; Conway, Pa., $83.25; Brookings, S. D., $41.63; Tulsa, Okla., $27.50; Oklahoma City, Okla., $34.50; Boynton, Okla., $5.00; Lincoln, Neb., $75.00; Arkansas City, Kans., $83.34; Chariton, Iowa, $143.64; Rock Island, Ill., $60.00; Assiut, Egypt, $442.06; East Mansfield, Ohio, $10.00; McClellan Heights, Davenport, $24.98; West Side, Monmouth, Ill., $83.25; Woodruff Ave., Indianapolis, $37.00; West Allis, Wis., $50.00; Guthrie, Okla., $55.50; Ingleside, San Francisco, $37.47; Manhattan, Kan., $52.73; Omdurman, Sudan, $194.25; Boynton, Okla., $5.00; Bristol, Col., $44.40; Creston, Iowa, $111.00; Fort Morgan, Col., $55.00; Tulsa, Okla., $27.50; Spirit Lake, Idaho, $22.40; Burlington, Wash., $47.18; Canton, Ohio, $69.38; Brookings, S. D., $41.62; Eighth, Chicago, Ill., $60.00; Trenton, Ohio, $69.38; Woodruff Ave., Indianapolis, $30.00; Third, Portland, Ore., $52.97; Barstow Colony, Cal., $41.63; West Middlesex, Pa., $74.00; Corsicana, Texas, $47.18; Gary, Ind., $60.00; Fairhill, Philadelphia, $77.25; Ewart, Iowa, $19.43; Oklahoma City, $15.00.

RETURNED ON LOAN INVESTMENTS: Salineville, $140.00.

MRS. J. B. HILL, Treasurer,
5845 Marlborough Street, Pittsburgh, Pa.

MONTHLY REPORT OF WOMEN'S BOARD OF MISSIONS

September 21, 1915. Devotional exercises conducted by Mrs. Porter, Mrs. Cook and Mrs. Crawford.

Treasurer reported receipts, $1849.89; disbursements, $11452.27; balance, $2774.52.

Mr. Smith of Olathe, Kansas, has accepted an appointment to Tama.

The local committee for the Convention of 1916 at Xenia, Ohio: 1st Xenia, Mrs. A. S. Frazer, Mrs. T. L. Magruder; 2nd Xenia, Mrs. J. H. Webster and Mrs. Ben R. McClellan.

The Juniors of Philadelphia have given $50 extra for a memorial in the dormitory at Frenchburg.

Rev. Hunt wires that the missionary party are all safe and expect to arrive in New York September 22nd.

The India party are to sail September 30th.

Mrs. Campbell was appointed to go to New York to meet our missionaries and purchase necessary clothing.

The Sixth Church Young Women's Missionary Society are going to assume the support of Dr. Jongewaard instead of Dr. Heston.

Miss McMillen of Denver was appointed missionary to Alliance, Nebr.

A missionary was granted to 2nd Rock Island Mission.

The school term at Frenchburg has been extended one month.

Dr. Weidler reports an enrollment of 175. New pupils, 58, and we have 16 in the dormitory.

The Home Secretary read reports of Dr. Weidler and Herbert Armitage, giving account of missionary work done by them and their party on the tour through the mountains in Menifee Co., Ky. Dr. Mitchell, Miss Fredrick, a nurse, and Mr. Bach went out to look into the health conditions of the people. 43 days were spent; 60 meetings held; 5000 people out of the 6000 inhabitants heard the Word. In 39 school districts were found only 14 Sabbath Schools.

October 5, 1915. Miss Clark conducted devotional service. Mrs. Crawford and Mrs. Campbell led in prayer. Mrs. Yourd presided. Minutes of previous meeting read and adopted.

Treasurer reported receipts, $4790.21; disbursements, $14808.81; balance in checking account, $2358.30.

Financial Secretary reported balance, $677.04; receipts, $551; disbursements, $992.55; balance, $235.49.

Mrs. H. C. Campbell, Foreign Secretary of the Board, in company with Drs. C. R. Watson and W. B. Anderson and Mr. Latimer, members of the Foreign Board, met the rescued missionary party that landed at New York on the "Tuscania." (See October Magazine).

Statistical Secretary reported a new society organized at Cedaredge. President, Mrs. Myron C. Flint.

Home Secretary received reports from Alimo Heights, Brushton Italian Mission, Croation, N. S., Pittsburgh.

Miss Anna DeSantis has resigned to enter Dr. White's Bible School in New York.

Miss Sallie Dickey was appointed to work in West Alliance Mission, Ohio.

Miss Irma G. Allen has closed her work at Culver City and is now in her new field at Yorba Linda, Cal.

The annual meeting of the Council of Women for Home Missions will be held in Atlanta, Ga., December 1, 1915.

Indian Secretary reports that Mr. Smith will be in Tama November 1st to begin work.

Freedmen's Secretary received reports from Prairie, Camden, Knoxville, Henderson and Miller's Ferry.

A new roof has been put on the school building at Prairie.

Mr. Arter says the new building is fine.

The new building at Camden is progressing and the second payment has been made.

Miss McCahan's report for September shows 100 visits and 16 meetings held.

Sterling Hall has been recently painted.

We regret very much that Mrs. Johnson has to leave Miller's Ferry on account of ill health.

Miss Anna Milligan spent a short time with the Board and gave us a very interesting report of her trip to Frenchburg and a glowing account of the good work done there.

MRS. JOHN S. CRAWFORD,
Recording Secretary.

STUDY FOR THE MONTH.

DECEMBER—INDIA.

Bible Reading—Isaiah 44:9-20; Philippians, 3:1-16.

Roll Call—Current events from the Mission field.

General Topic:
"The Church of Christ in the Punjab."

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev. 7-14.

"Come hither, I will shew thee the bride, the wife of the Lamb." Rev. 21-9.

1. A Growing Church.
2. A Missionary Church.

(a). Home Missions supported by the Synod of the Punjab.

(b). The National Missionary Society.

3. A Self-Supporting Church.

(a). A history of self-support in the Punjab.

4. Our Indian Ministry.

(a). Some character sketches.

5. Our Elders.

(a). Some more character sketches.

6. The Place of Women in the Indian Church.

(a). Women's Missionary Societies and Presbyterials.

7. The Children—the hope of the Church.

8. Church Music. The place the Psalms hold in the evangelization of the Punjab and the history of Indian church music.

NOTE:—With thankfulness we can watch the growth of the church in India. Self-help is being more and more tested. India to which we have given much of our best in the past needs more and more of our best today. —EDS.

HOME MISSIONARIES

SUPPORTED BY W. G. M. S.

AMERICAN INDIANS.

Warm Springs, Oregon	Rev. H. T. Jackson.
Simnasho, Oregon	Rev. W. A. Matthews.
Tama, Iowa	Rev. R. G. Smith.

All contributions for Warm Springs should be addressed to Rev. H. T. Jackson, Indian Mission, and shipped to Mecca, Oregon, the nearest station. Those for Simnasho, Oregon, should be sent to Rev. W. A. Matthews, Indian Mission, and shipped to Maupin, Oregon. Things for Tama, should be addressed to Rev. R. G. Smith, Tama, Iowa.

CITY MISSIONARIES.

Rev. Michael Renzetti, (Italian), Pittsburgh, Pa.
Miss Elizabeth Hamilton, (Croatian), N. S., Pittsburgh, Pa.
Miss Mary A. Workman, Akron, Ohio.
Mrs. Mae Daugherty, Pittsburg, Kans.
Miss Edith Warnock, San Antonio, Texas.
Mrs. F. C. Metcalf, (Mutes), Portland, Ore.
Mrs. A. W. Coates, Washington, D. C.
Miss Clenore Ribet, (Italian), Pittsburgh, Pa.
Miss Anna DeSantis, (Italian), McKeesport, Pa.
Miss Irma G. Allen, Yorba Linda, Cal.

MOUNTAINEER.

Rev. Albert Greer Weidler, Ph.D., Frenchburg, Ky.
Mrs. Albert Greer Weidler, Frenchburg, Ky.
Miss Bertha Houston, Frenchburg, Ky.
Miss E. Margaret Rodgers, Frenchburg, Ky.
Miss Clara Ferguson, Frenchburg, Ky.
Miss Mary Mead, Frenchburg, Ky.

FREEDMEN'S MISSIONS.

DIRECTORY FOR SENDING CLOTHING.

*Athens, Tenn.—Rev. C. H. Wilson.
*Bristol, Tenn.—Rev. F. W. Woodfin.
Cleveland, Tenn.—Rev. J. L. Cary.
Riceville, Tenn.—Prof. W. P. Ware.
*Knoxville, Tenn.—Rev. R. W. McGranahan, D. D.
Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.
Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.
Miller's Ferry, Ala.—Rev. C. H. Johnson, Camden, Ala. Mark "For Miller's Ferry."
Prairie, Ala.—Prof. Thos. M. Elliott, Postoffice address, Prairie, Ala.; shipping point, Catherine, Ala.
*Arlington, Ala.—Rev. John T. Arter, Postoffice address, Annie Manie; shipping point, Arlington, Ala.
*Chase City, Va.—Rev. F. W. Wilson.
Bluestone, Va.—Prof. R. P. Williams, Postoffice address, Jeffress, Va., R. F. D. 1; shipping point, Chase City, Va.
Norfolk, Va.—Rev. Wm. McKirahan.
Henderson, Vance County, N. C.—Rev. John A. Cotton.
Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY.

INDIA.

Miss Roma Beatty, Appointed 1909 .... Sialkot City
Miss Minnie E. Beatty, Appointed 1912 .... Sialkot City
Miss Lois Buchanan, Appointed 1910 ...... Gujranwala
Miss Lena Brotherston, Appointed 1906 .... ———
Miss Mary J. Campbell, Appointed 1884 .... Pathankot
Miss A. Laura Cleland, Appointed 1903 ...... Sargodha
Miss Henrietta Cowden .... Sialkot
Miss Margaret Fehlman, Appointed 1913 ... Gurdaspur
Miss Bessie Fleming, Appointed 1913 ..... Sangla Hill
Miss E. M. Gordon, Appointed 1893 .... Jhelum
Miss A. M. Hamilton, Appointed 1902 ...... Rawalpindi
Miss L. B. Hamilton, Appointed 1908 .... Zafarwal
Miss Nancy Hadley, Appointed 1904 .... Zafarwal
Miss Winifred Heston, M. D., Appointed 1910 .. Sargodha
Miss Jeanette Hopkins, Appointed 1912 Khangah Dogran
Miss Flora Jameson, Appointed 1903 ...... Sangla Hill
Miss Mary Kyle, Appointed 1904 .... Pasrur
Miss Olive Laing, Appointed 1912 .... Gurdaspur
Miss Mary A. Lawrance, Appointed 1893 ... Rawalpindi
Miss M. E. Lawrance, Appointed 1909 .... Pasrur
Miss Mary E. Logan, Appointed 1891 .... Jhelum
Miss Elizabeth McCahon, Appointed 1875 .. Sialkot City
Miss E. W. Maconachie, Appointed 1909 .... Pathankot
Miss L. A. McConnell, Appointed 1902 .... Lyallpur
Miss R. A. McCullough, Appointed 1879 ... Gujranwala
Miss Jane Martin, Appointed 1906 .... ———
Miss Mary R. Martin, Appointed 1890 .... Sialkot City
Miss Fanny C. Martin, Appointed 1895 .... Rawalpindi
Miss Henrietta Moore, Appointed 1898 .... Sialkot City
Miss Jean Morrison, Appointed 1895 .... Lyallpur
Miss J. P. Simpson, M. D., Appointed 1902 .... Jhelum
Miss Nannie J. Spencer, Appointed 1894 ..... Lyallpur
Miss Ruth Warnock, Appointed 1913 ...... Sialkot City
Miss Maria White, M. D., Appointed 1886 .. Sialkot City
Miss Dora Whitely, Appointed 1911 .... Zafarwal
Miss Cynthia E. Wilson, Appointed 1875 .... Madhopur
Miss Rosa T. Wilson, Appointed 1886 .... Madhopur
Miss Ethel Wilson, Appointed 1913 .... Sialkot City

HOME ON FURLOUGH FROM INDIA.

Miss Emma Dean Anderson, Appointed 1881 .... Point Marion, Pa.
Miss Hazel Bennett, Appointed 1909 .... New Wilmington, Pa.
Miss Laurella Dickson, Appointed 1897 ... Tarkio, Mo.
Mrs. Alice McClure, Appointed 1897 .... New Wilmington, Pa.
Miss Josephine White, Appointed 1884, New Castle, Pa.
Miss E. Josephine Martin, Appointed 1896 .... Adamsville, Pa.
Miss Kate A. Hill, Appointed 1896 ...... Newton, Iowa
Miss Margaret M. Wilson .... 6225 Stewart Avenue, Chicago, Ill.

EGYPT.

Miss A. B. Atchison, Appointed 1904 .... Cairo
Miss Mary E. Baird, Appointed 1913 .... Tanta
Miss E. M. Barnes, Appointed 1911 .... Cairo
Miss Carrie Buchanan, Appointed 1893 .... Cairo
Miss Leota Cabeen, Appointed 1909 .... Alexandria
Miss Anna B. Criswell, Appointed 1905 .... Assiut
Miss Ella Downie, Appointed 1913 .... Benha
Miss Ruth Margaret Eddy, Appointed 1914 ...... Cairo
Miss Helen J. Ferrier, Appointed 1900 .... Luxor
Miss Minnehaha Finney, Appointed 1894 .... Tanta
Miss Elsie French, Appointed 1909 .... Zagazig
Miss Davida M. Finney, Appointed 1914 .... Cairo
Miss Rena Hogg, Appointed 1896 .... Assiut
Miss Alfaretta Hammond, Appointed 1904 ... Beni Suef
Miss May Holland, Appointed 1913 .... Tanta
Miss Isabel Hosack, Appointed 1912 .... Tanta Hospital
Miss Roxie Martin, Appointed 1901 .... Cairo
Miss Olive T. Mason, Appointed 1912 ...... Alexandria
Miss Anna McConnaughy, Appointed 1903 ...... Cairo
Miss Eula McClenahan, Appointed 1908 .... Alexandria
Miss Carol McMillan, Appointed 1906 .... Tanta
Miss Marion Paden, Appointed 1902 .... Beni Suef
Miss Mary M. Pattison, Appointed 1912 .... Cairo
Miss Nellie C. Smith, Appointed 1911 ...... Alexandria
Miss Margaret Smith, Appointed 1872 .... Cairo
Miss A. Y. Thompson, Appointed 1871 .... Cairo
Miss Sadie Thompson, Appointed 1913 .... Tanta
Miss Ruth A. Work, Appointed 1904 .... Assiut
Miss Laura Walker, Appointed 1904 .... Alexandria

HOME ON FURLOUGH FROM EGYPT.

Dr. Anna Watson .... New Athens, Ohio
Miss Lois McCracken, Appointed 1912, Pittsburgh, Pa.
Miss Margaret Bell, Appointed 1901 ...... Tarkio, Mo.
Miss Mabel B. Dickey, Appointed 1912 ... Crafton, Pa.
Miss Roe O. Williams .... Van Nuys, Cal.
Miss Ida B. Whiteside .... South Cambridge, N. Y.

SUDAN.

Miss Fannie B. Bradford, Appointed 1907 .... Khartum North
Miss Elsie E. Grove, Appointed 1912 ... Khartum North
Miss Sarah Isabella Dight, Appointed 1914 .... Khartum North

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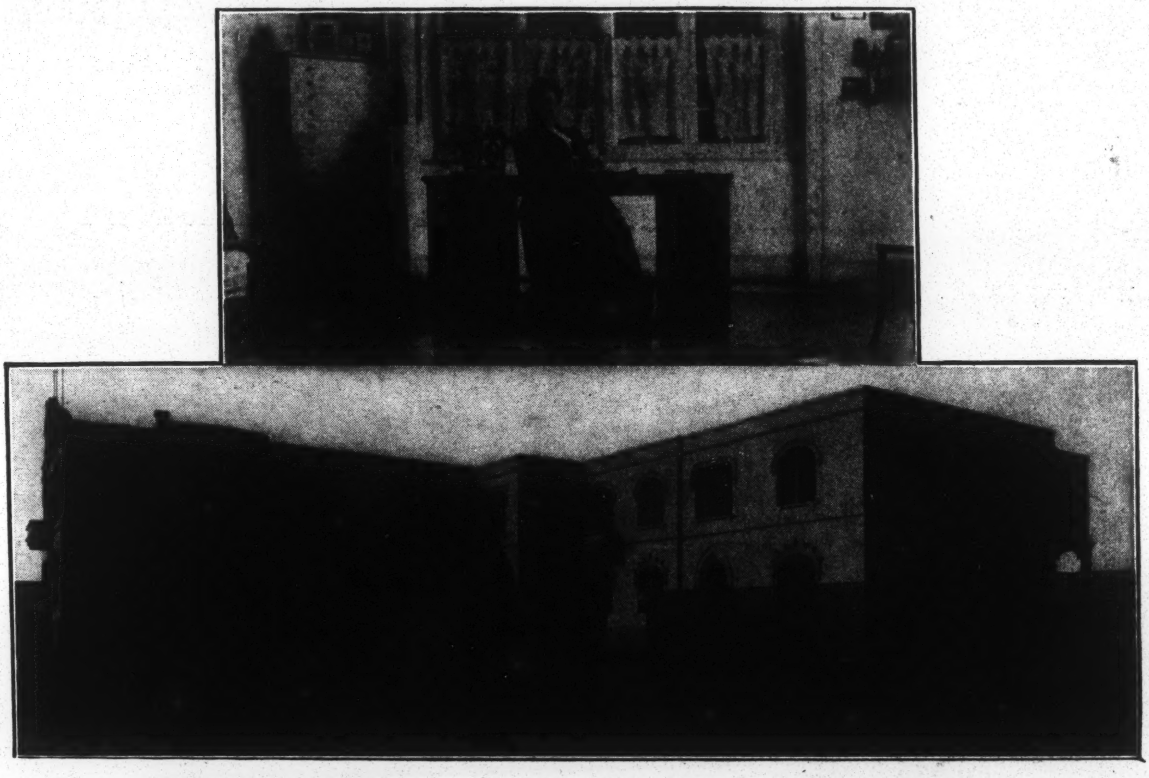
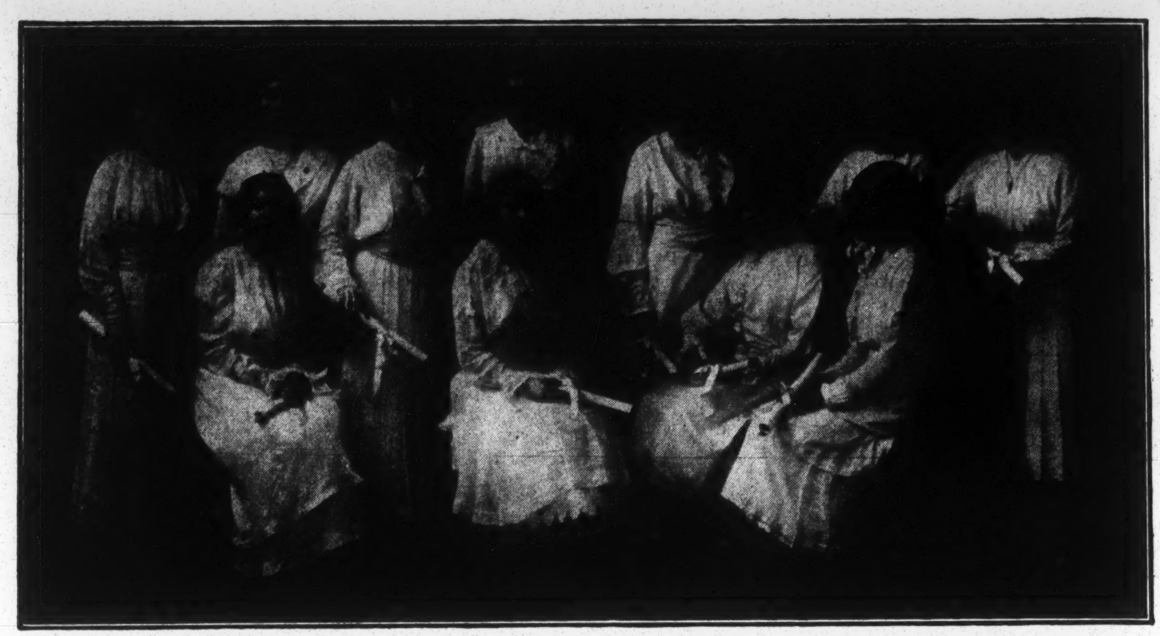
Address All Letters Care American Mission.



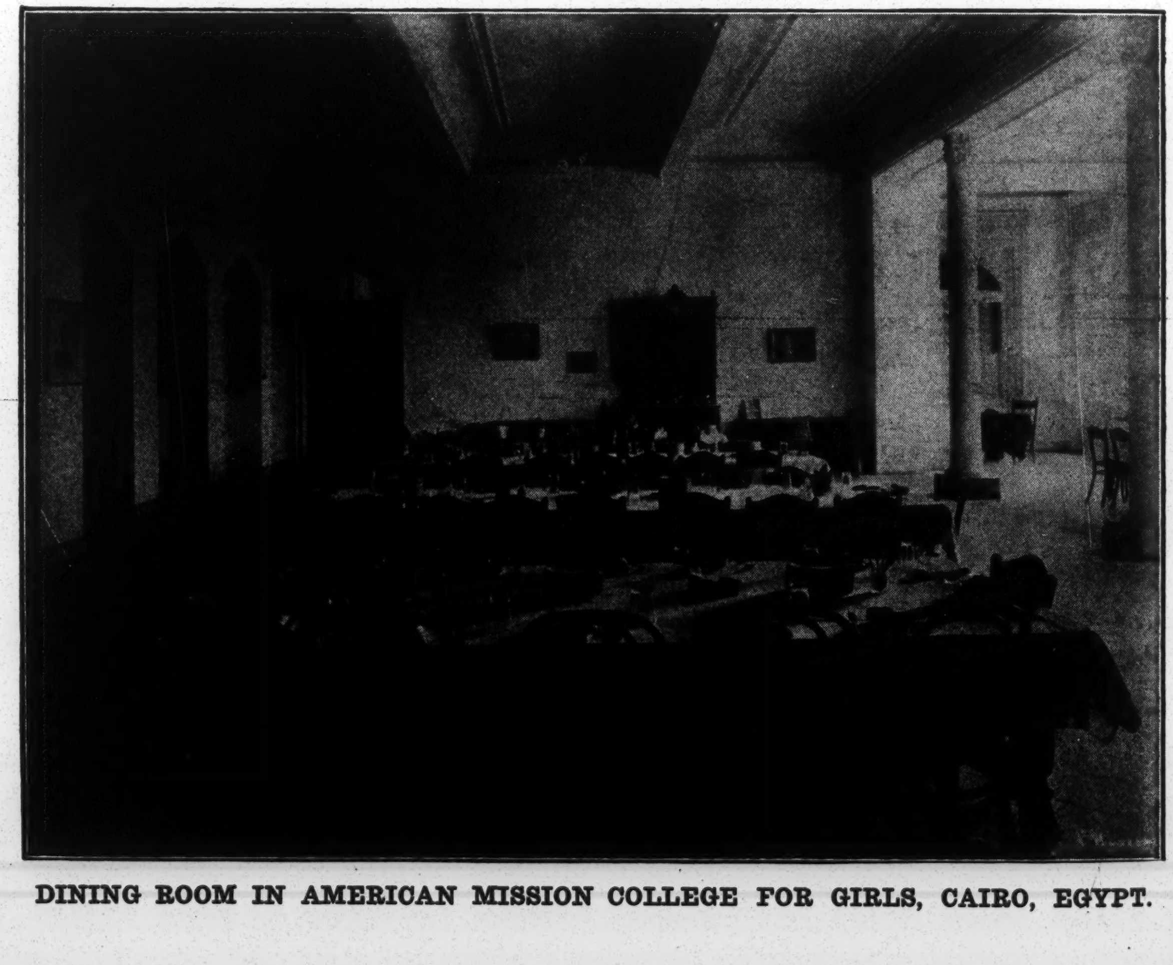
AMERICAN MISSION COLLEGE FOR GIRLS, CAIRO, EGYPT.

Above is Ella O. Kyle in her office, late President and founder of this institution. Her more enduring monument is the educated Christian womanhood of Egypt.

Following the sudden death of Miss Kyle, June 5, 1912, Miss Carrie Buchanan of Luxor College for Girls was appointed Miss Kyle's successor and continues the arduous and important task involved in this great work for women in Egypt.



GIRLS COMPLETING THE PREPARATORY COURSE OF THE AMERICAN MISSION GIRLS' COLLEGE, CAIRO, EGYPT, 1915.



DINING ROOM IN AMERICAN MISSION COLLEGE FOR GIRLS, CAIRO, EGYPT.